

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 29

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

S. No.	Topics	Title
94	Avarta 388 – 419	- What is the means of liberation? Answer to this third question

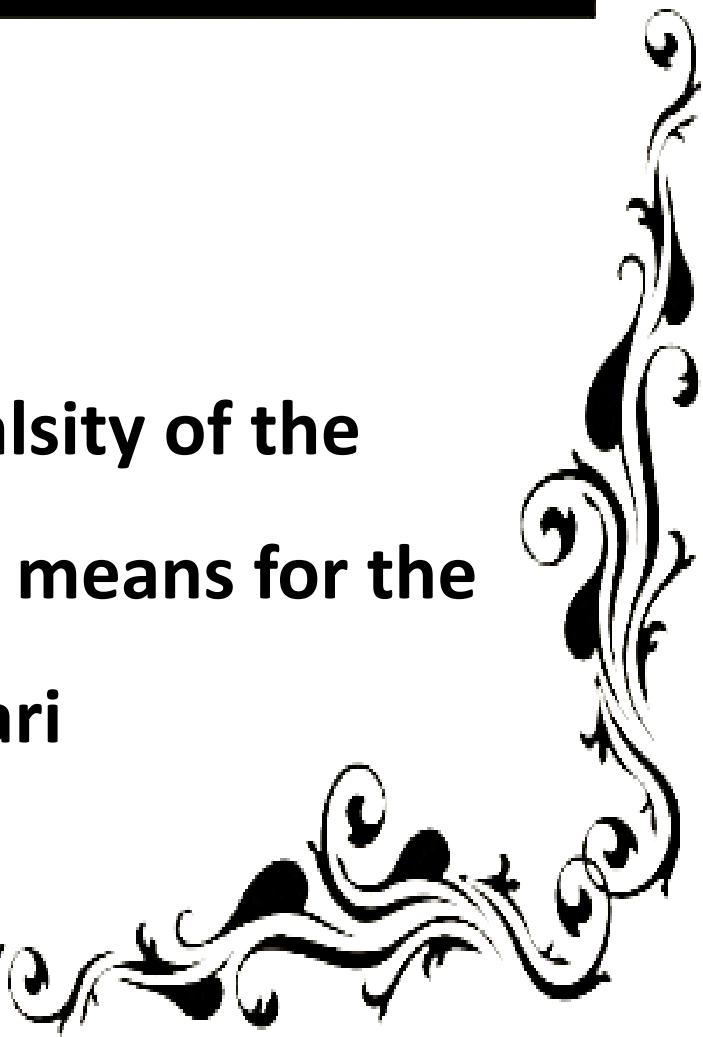
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CHAPTER 6

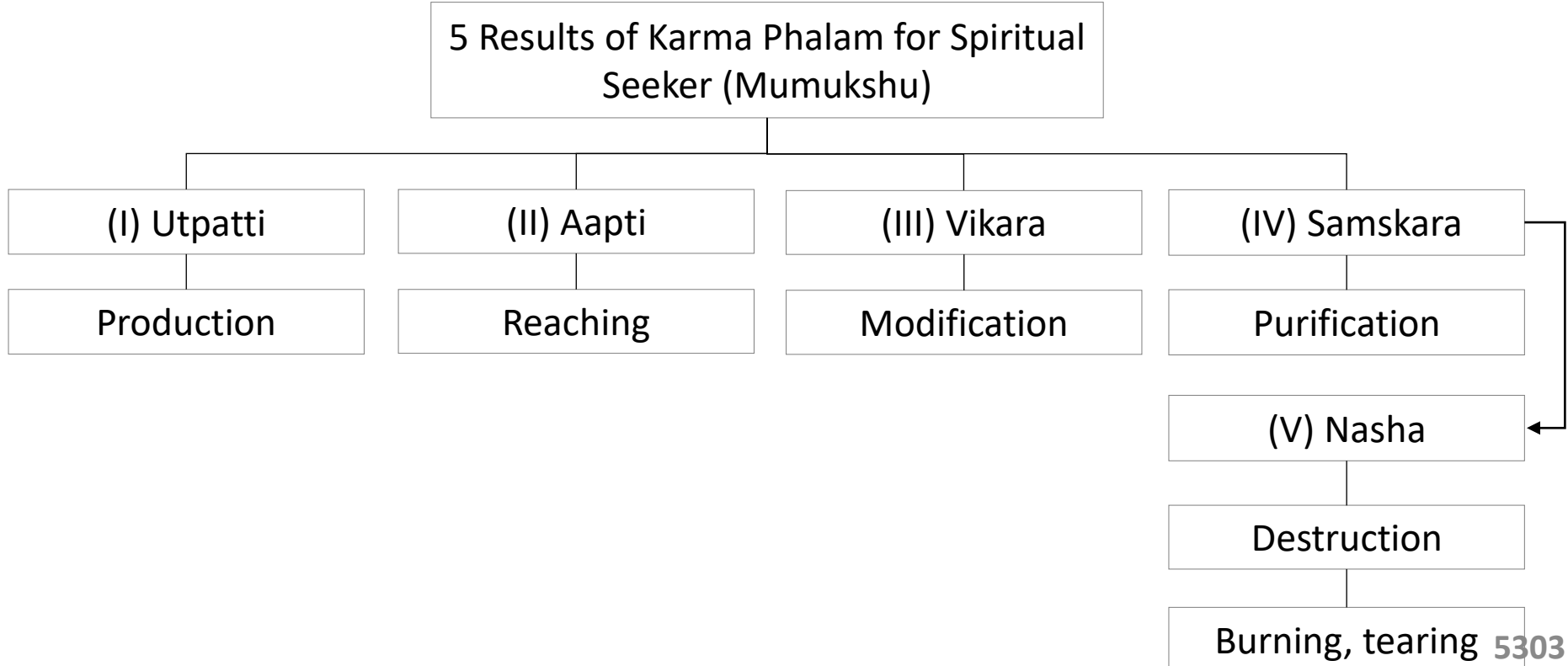
**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Topic 390 :

(३९०) पञ्चविधमपि कर्मफलं मुमुक्षोरनपेक्षितम् — कर्म कुर्वतस्तेन कर्मणा उत्पत्तिः, आप्तिः, विकारः, संस्कारः, नाशश्चेति पञ्चविधं फलं जायते। उत्पत्तिः = पदार्थस्योत्पत्तिः। आप्तिः = पदार्थस्य प्राप्तिः। विकारः = पदार्थस्य पूर्वरूपपरित्यागेन रूपान्तरप्राप्तिः। संस्कारः = पदार्थगतमलनिवृत्तिरूपः, पदार्थे गुणाधानरूपश्चेति द्विविधः। नाशः = पदार्थस्य ध्वंसः, इति कर्मजन्यफलस्य पञ्च प्रकारा भवन्ति। एषां मध्ये किमपि फलं मुमुक्षुविषये न घटते। अतश्च मुमुक्षुर्ज्ञानसाधनश्रवणादावेव प्रवर्तते न कर्मणि।

Fundamentals of Vedanta :



- In Some texts destruction is part of Vikara - 6 Modifications
- Asti, Jayate, Vardate, Viparinimate, Apakshiyate, Vinashyati
- All 5 Results do not give Jnanam or Moksha
- Worldly goals different, earning Money, going to Bombay, Laukika Karmas

Go to Appropriate Shop :

- Sari / Toy / Radio / Cycle / Moksha Shop
- 5 Shops useless, irrelevant, for one who wants Moksha

5 Modes of Karma Phala :

i) Padartha Utpatti :

- Production of rice by Agriculture

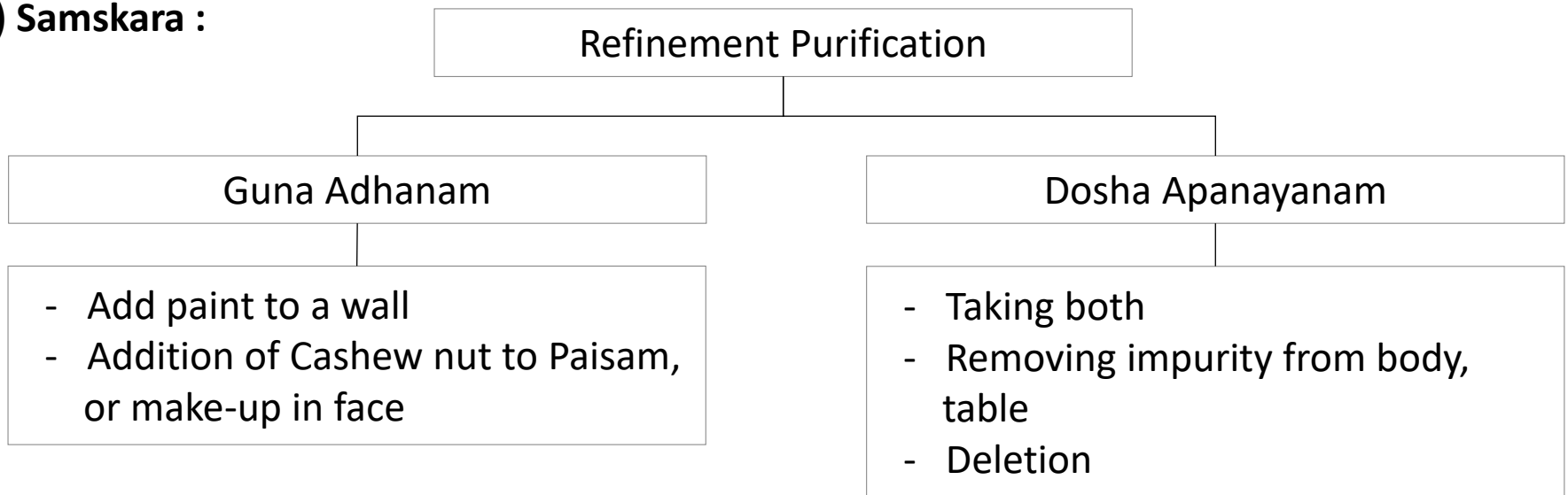
ii) Padartasya Aptihi :

- Origination of new thing Reaching Distant Place or object reaching you
- Person comes to you

iii) Vikara :

- Converting Vegetables to dishes
- Grain to rice
- Modification

iv) Samskara :



v) Nasha - End of body :

- Dvamsa
- Destruction, extinction of object

Moksha :

- Not Reaching Vaikuntam, Kailasa

Visishta Advaitin :

- Leaving current body, travelling = Moksha
- Moksha, not going to a Loka

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Bhagavan tired seeking same face in Vaikunta in front gets new ones...

Anityam Shankara :

धातुर्लोकः साधितो वा, ततः किम्,
विष्णुर्लोको वीक्षितो वा, ततः किम्
शम्भोर्लोकः शासितो वा ततः किम्
येन स्वात्मा नैव साक्षात्कृतो अभूत्

- What if he acquired world of Brahma, Vishnu, Shiva and is not aware of the knowledge of his Self
- If Atma not known, all Visits to Lokas Useless
- Mumukshu only interested in Jnanam

Revision 351 :

एषां मध्ये किमपि फलं मुमुक्षुविषये न घटते। अतश्च मुमुक्षुर्ज्ञानसाधनश्रवणादावेव प्रवर्तते न कर्मणि।

What gives Moksha?

- Karma, Upasana, Jnanam or their Combinations?

i) Jnanam alone gives Moksha - Over

ii) Karma and Upasana useful for Preparing mind

- Moksha only through Jnanam

iii) What is Sadhana for Moksha?

- Jnanam by Vedanta Sravanam, Mananam, Nididhyasanam
- Vedanta = Pramanam for Atma, Subject
- Anatma Jnanam - Other Pramanams, objects
- Drop Laukika, Veidika Karmas, enter Sanyasa Ashram
- Karma Tyaga = Vidwat Sanyasa, Continue to be householder reduce Karma, find time for Sravanam / Mananam / Nididhyasanam

यथा कुलालस्य कर्मणा तस्य घटोत्पत्तिरूपं फलं सिद्ध्यति तथा मुमुक्षोः कर्मणा मोक्षोत्पत्तिरूपं फलं न सिद्ध्यति। सर्वानर्थनिवृत्तिः परमानन्दप्राप्तिश्च हि मोक्षः। यथा रज्जौ सर्पनिवृत्तिर्नित्यसिद्धा तथात्मनि दुःखनिवृत्तिरपि नित्यसिद्धा । आत्मा परमानन्दस्वरूपः। तस्मात्परमानन्दप्राप्तिरपि नित्यसिद्धा। इत्थं स्वभावसिद्धस्य मोक्षस्य कर्मणोत्पत्तिर्न युज्यते। यद्वस्तु प्रागसिद्धं तद्वस्तु कर्मणोत्पद्येत। प्रागेव सिद्धस्य वस्तुन उत्पत्तिर्न कर्मणा भवेत्।

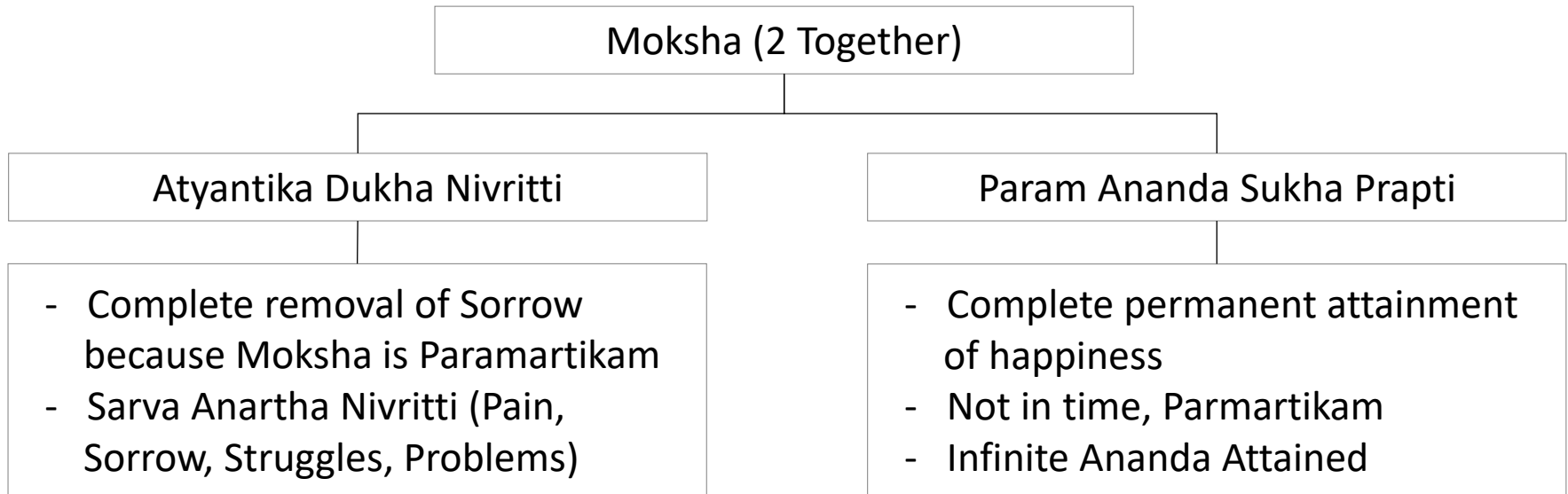
- Nicely presented by Vasudeva Brahmendra Saraswati in Simple Sanskrit
- Moksha does not come under 5 Karma Phalams

i) Utpatti : Production :

- **Moksha not result produced in time**
- If in time, it will have Start time, end time
- Never Utpatti like pot Production, then it will become Karma Phalam
- Potters wheel = Instrument required for Karma, skill also required
- Moksha not like Pot (Vaidharmya Drishtanta)
- Seeker can't produce, worldly or Spiritual action for Moksha

Definition of Moksha :

- 1st and 2nd Chapter of Vichara Sagara



- Atma has both components of Moksha as its Nature

Example :

- Rope is free from Rope Snake in 3 Periods of time - Past, Present, Future
- Before arrival of Snake, when Snake Appears, after Snake departs
- Atma free from Sorrow before Sorrow, during Sorrows appearance, and Later
- I am free from Sorrow in 3 Periods of time
- Nitya Siddha Vastu = Moksha
- No Snake in Rope
- No World in Atma ever, real I, free from Sorrow.

- Don't need to do Karma to know Snake in Rope

• **For Dukha Nivritti, Karma not required because Dukham is Mithya, Appearance, does not exist**

- Don't need to travel for happiness
- Atma Parama Ananda Svarupa, ever existing, all Pervading, at all time, at all Places Available infinite, Anantham

• **Happiness need not be imported by Atma, Atmas Svabhava is Ananda**

- Mind which is in time, thoughts of Dukham are Anityam, appearance, Mithya

• **Attainment of Parama Ananda already Accomplished**

- Only clear Jnanam of Atma required, Pancha Kosha Vilakshanam
- Mokshas, Dukha Nivritti and Sukha Prapti both not result of Action
- Therefore, karma not required
- Svabhava Siddha, Svarupa Siddha, Intrinsically Available, only to be discovered
- Atma cannot, need not, Should not be produced by any action

What is Produced by Action?

- Prag Assidham, not available before
- That has to be produced by one or other effort

Example :

- God can't give head above your shoulders, it is already there.
- Something inside only to be removed (Ignorance)

Topic 391 :

(३९१) वेदान्तश्रवणमपि न मोक्षस्योत्पत्तये – वेदान्तश्रवणमपि न मोक्षोत्पत्तये श्रुतम्। किन्तु 'नैवास्ति किञ्चित्कर्तव्यं नित्यमुक्तचिदात्मनः' इत्येतदर्थज्ञानायैव श्रवणम्। ईदृशज्ञानोत्पत्तिमात्रेण 'ममास्ति किञ्चित्कर्तव्यम्' इति भ्रान्तिर्निवर्तते। वेदान्तश्रवणादनन्तरमपि यस्य कर्तव्यताप्रतीतिरस्ति स न तत्त्ववित्। अनेनैव कारणेन नित्यनिवृत्तानर्थनिवृत्तिर्नित्यप्राप्तानन्दप्राप्तिश्च वेदान्तश्रवणस्य न फलमिति सुरेश्वराचार्यैर्नैष्कर्म्यसिद्धौ निरूपयितुम्। तस्मान्मोक्षस्योत्पत्तिरूपं कर्मणः फलमुमुक्षोर्न युज्यते।

- Moksha is my nature, Nitya Mukta Chid Atma
- Not result to be produced, always Available

How is Moksha Jnana Phalam then?

- Is Moksha product of Jnanam?

• **Jnanam not meant for Producing Moksha**

• **Jnanam meant for Understanding you need not produce Moksha**

- Moksha is my nature, that has to be clearly understood and Properly Claimed

• **I am Samsari is a notion, born in the Mind by a Vrutti in waking State, out of ignorance of Paramartika Tattva Atma**

- We need to gain Jnanam to drop the wrong notion
- I am Samsari, born on - Date is ignorance of Atma Janyam

- Remove Self (Turiyam) ignorance and self (Ahamkara) Misconception, Moksha is in your hands Right now, this Minute
- Study Vedanta not for gaining Moksha but to know I don't need to do anything, just be
- To know I am ever liberated self of the nature of Consciousness, already free
- Nothing to do for Freedom
- No inner Karma required, only Drop the wrong notion Misconception
- Sravanam for Rise of this knowledge
- **Jnana Utpatti Accepted, Moksha Utpatti rejected**
- Jnanam produced in Buddhi not in Sthula Shariram, Karana Shariram (Meant only for Sleep), not in Atma
- Ignorance and Misconceptions in Sukshma Shariram
- I need to claim I am ever liberated Atma by mere Rise of knowledge
- It is like waking up from Dream

Can't Say :

- Understood Vedanta, working for Moksha
- Know word and meaning in Vedanta, other wise Branti
- Do intense Sadhanam for Jnana Utpatti
- Be knower of teaching

Quotations :

३. ज्ञानामृतेन तृप्तस्य कृतकृत्यस्य योगिनः । न किञ्चिदपि कर्तव्यमस्ति चेन्न स तत्त्ववित्॥
विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः । अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥

Vivekachudamani :

यत्र प्रविष्टा विषयाः परेरिता

नदीप्रवाहा इव वारिराशौ ।

लीनन्ति सन्मात्रतया न विक्रियां

उत्पादयन्त्येष यतिर्विमुक्तः ॥ 442 ॥

yatra praviṣṭā viṣayāḥ pareritā

nadīpravāhā iva vārirāśau |

līnanti sanmātratayā na vikriyām

utpādayantyeṣa yatirvimuktaḥ || 442 ||

The Sannyasin in whom the sense objects channelled by others are received like rivers flowing into the ocean producing no change because of his absorption in existence absolute, is truly liberated. [Verse 442]

Moolam :

अनेनैव कारणेन नित्यनिवृत्तानर्थनिवृत्तिर्नित्यप्राप्तानन्दप्राप्तिश्च वेदान्तश्रवणस्य न
फलमिति

- Removal of Problem is not Possible since it is not there
- Attainment of Ananda not Possible, already attained
- Result of Study = Jnanam, not Moksha
- Sureshwaracharya - Direct Disciple of Shankara Establishes Jnanam Eva Kaivalyam in Naishkarmya Siddhi in Chapter 1 to 10 Verses
- Moksha not karma Phalam.

Topic 392 :

(३९२) मुमुक्षुणा काङ्क्षितानि पदार्थनाशपदार्थप्राप्तिपदार्थविकारपदार्थसंस्काररूपाणि फलान्यपि न सन्ति –

Other 4 Karma Phalams here :

i) Nasha (Destruction) :

- To destroy Corona Virus, effort, karma required, not for Moksha

ii) Aptihi (Reaching) :

Amazon	London
<ul style="list-style-type: none">- Object travels to me- Effort required	<ul style="list-style-type: none">- I go

iii) Vikara :

- Rice looking, Modification

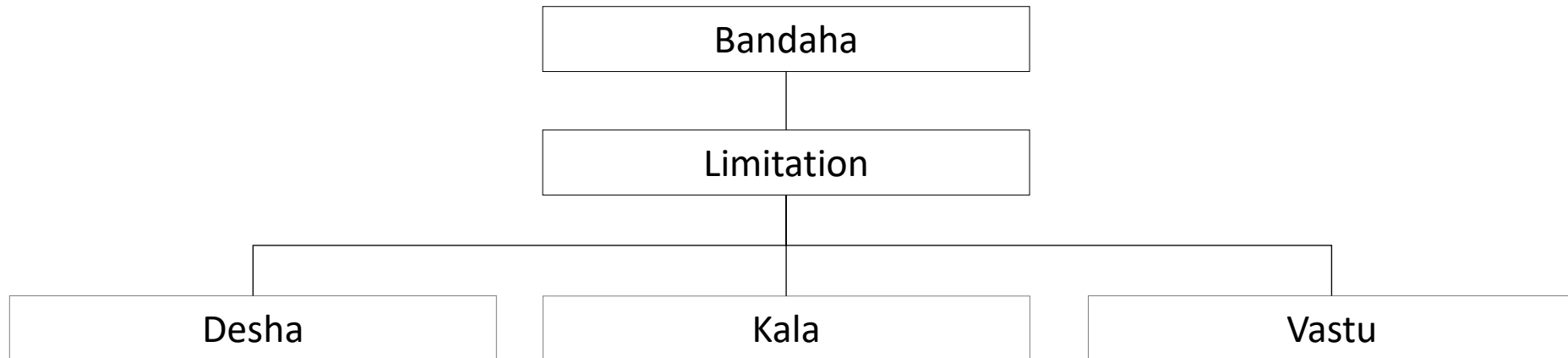
iv) Samskara Refinement :

- Remove impurities, or Value Addition
- 4 Karma Phalams not in Moksha

यथा दण्डप्रहाररूपकर्मणा घटनाशरूपं फलं भवति तथा मुमुक्षोः कर्मणा कस्यचिदपि पदार्थस्य नाशरूपं फलं युज्यते। अन्यपदार्थानां नाशो न मुमुक्षोः काङ्क्षितः, किन्तु बन्धनाश एव काङ्क्षितः। स च बन्ध आत्मनि नास्ति। किन्तु मिथ्या आत्मनि प्रतीयते। सा च मिथ्याप्रतीतिः कर्मणा न नश्येत्। आत्मयाथार्थ्यज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति।

Nasha :

- Pot Destroyed by Dropping or beating with Stick
- Bondage not like a Pot
- Can't use hammer
- Guru can't hit Student to Remove Samsara
- Spiritual Sadhana not destruction of anything



- Limitation causes helplessness

- Knowledge removes limitation for Corona, Karma required
- Limitation of knowledge = I am Karta, Bokta, Pramata, helplessness, Physical, mental emotional
- Causes, anger, frustration = Samsara

- **Limitation is called Bandaha**

- Seeker wants to Destroy this limitation

Vedanta :

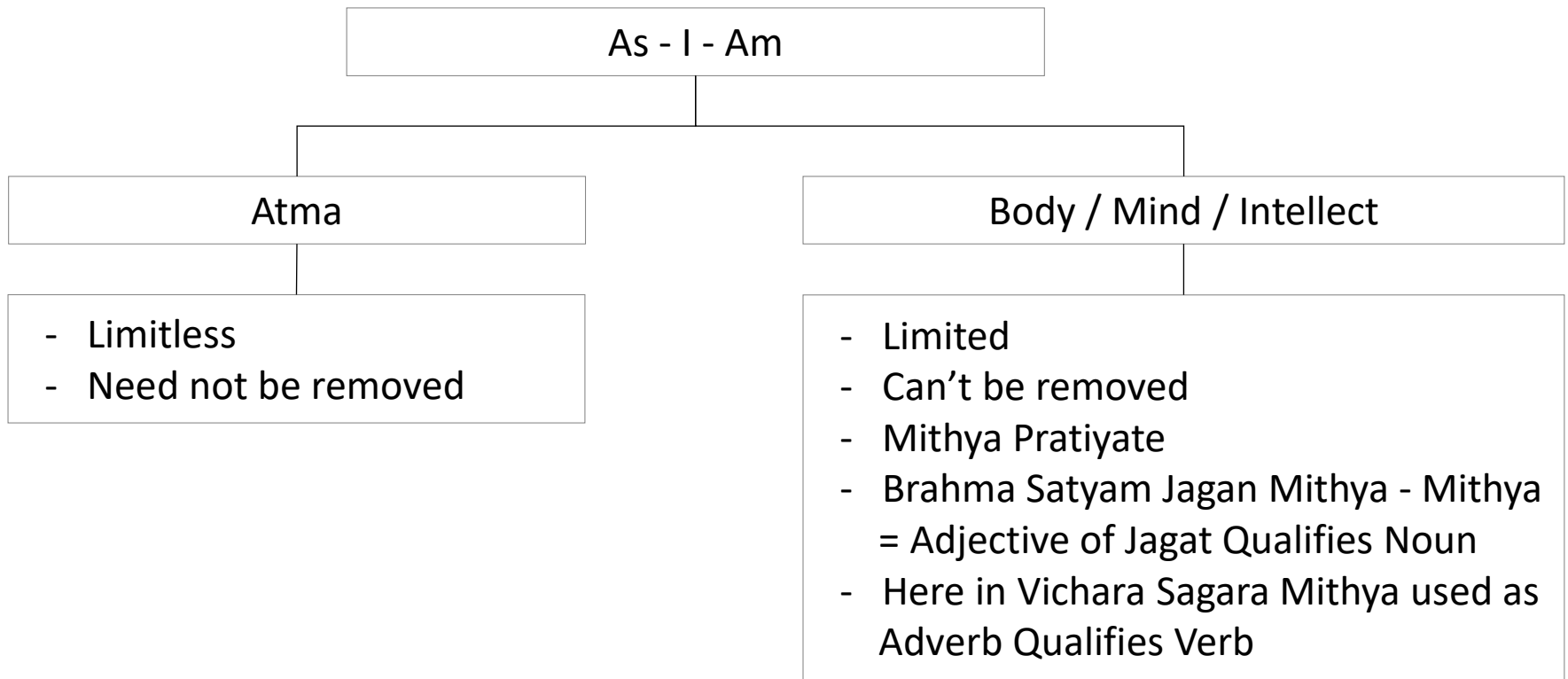
- **Your Limitation is only a Sense, notion, not a fact**

- If fact, Physically can try to remove

- **Limitation does not exist in me, appears in Atma falsely**

- It is transferred from Anatma Body Mind complex to I - Ever free Atma
- I - Atma am Consciousness, never Body / Mind / Intellect
- Because of Proximity
- Atma - Anatma - Anyon Asmin Anyon Atmaka Adhyasa

- **I Mistake myself to be the Body**



- Mithya Body - Falsely appearing on Atma
- I am Different than Body
- I need to Re-transfer Body Mind Intellect to the world, Prapancha Jagat and Remain as Brahman
- Body is Limited, I am Limited, knowledge alone I have to gain
- No Change - Body / Mind / Intellect or Atma, only know the fact of the world
- False appearance will never go by karma
- False notion born out of ignorance

- Notion goes when ignorance goes → Ignorance goes, when knowledge comes
- I am ever limitless even when 5 Koshas Appear

Gita - Chapter 13 :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13 - 2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñaṃ cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānaṃ
yat tajjñānaṃ mataṃ mama || 13 - 3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3] **5318**

- I am Kshetrajna, all Pervading Brahman is knowledge not karma
- Result of Jnanam = Moksha
- Karma not relevant

Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

आत्मयाथार्थ्यज्ञानेनैव मिथ्याप्रतीतिर्नश्येत्। तस्मान्मुमुक्षोः पदार्थनाशरूपं कर्मसाध्यं फलं नास्ति।

- Karma can't give Moksha
- Moksha not one of 5 karma Phalas

i) Utpatti - Moksha not production :

- It is nature of oneself
- Moksha is Ananda, Moksha is Dukha Abhava
- Moksha = Atma Svarupa
- Svarupam is ever existent principle, not produced in time not Utpatti Rupa Phalam

ii) Nasha Rupa :

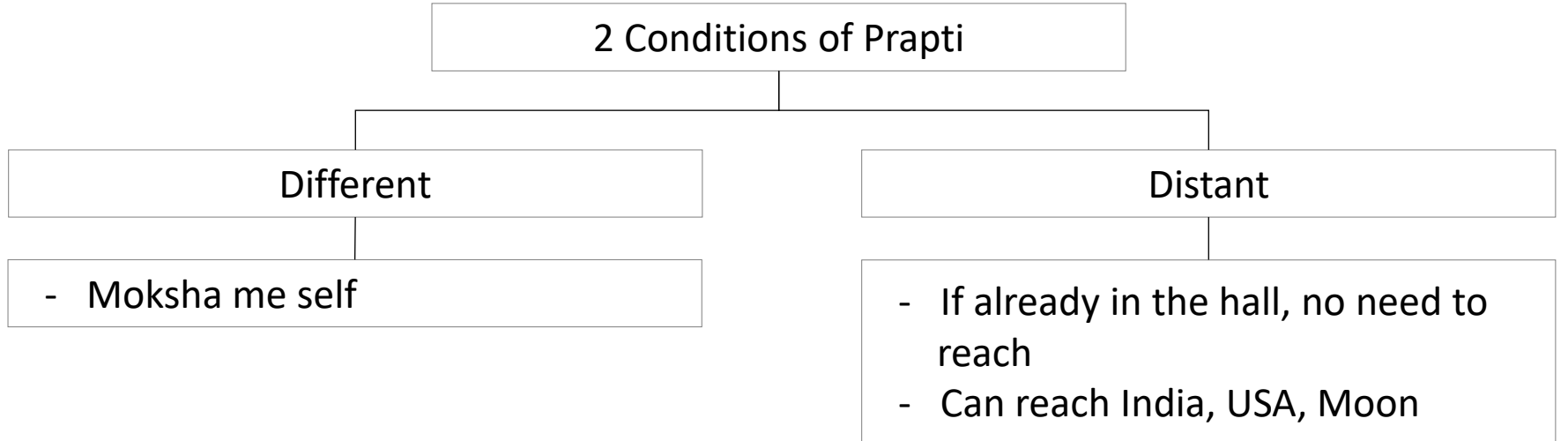
- Moksha can't be destroyed like a Pot
- Bandah Rupa Nasha is Aim
- **Samsara is false projection due to ignorance**
- Samsara is Adhyasa, Superimposition, Mithya Pratiti, False Appearance
- Whole Jagat is Mithya Pratiti, Brahma alone Satyam
- Jiva Braheiva Na Paraha...
- Superimposed Snake Can only be destroyed by Jnanam
- Karma can't destroy and Superimposition
- Rope Snake goes, only by Rope knowledge, Adhishtana Jnanam
- World Satyam goes, only by Brahma Jnanam
- Atma Yathartha Jnanam alone negates world
- Knowing Real nature of oneself as Atma, negates false Jiva Bhava
- Mithya Pratiti is bada, Destroyed
- Jnanam Destroys Rope Snake
- Jnanam helps me understand rope Snake / World is absent in 3 Periods of time
- Trikalike Nisheda Pratitam
- Padartha Nasha not Relevant

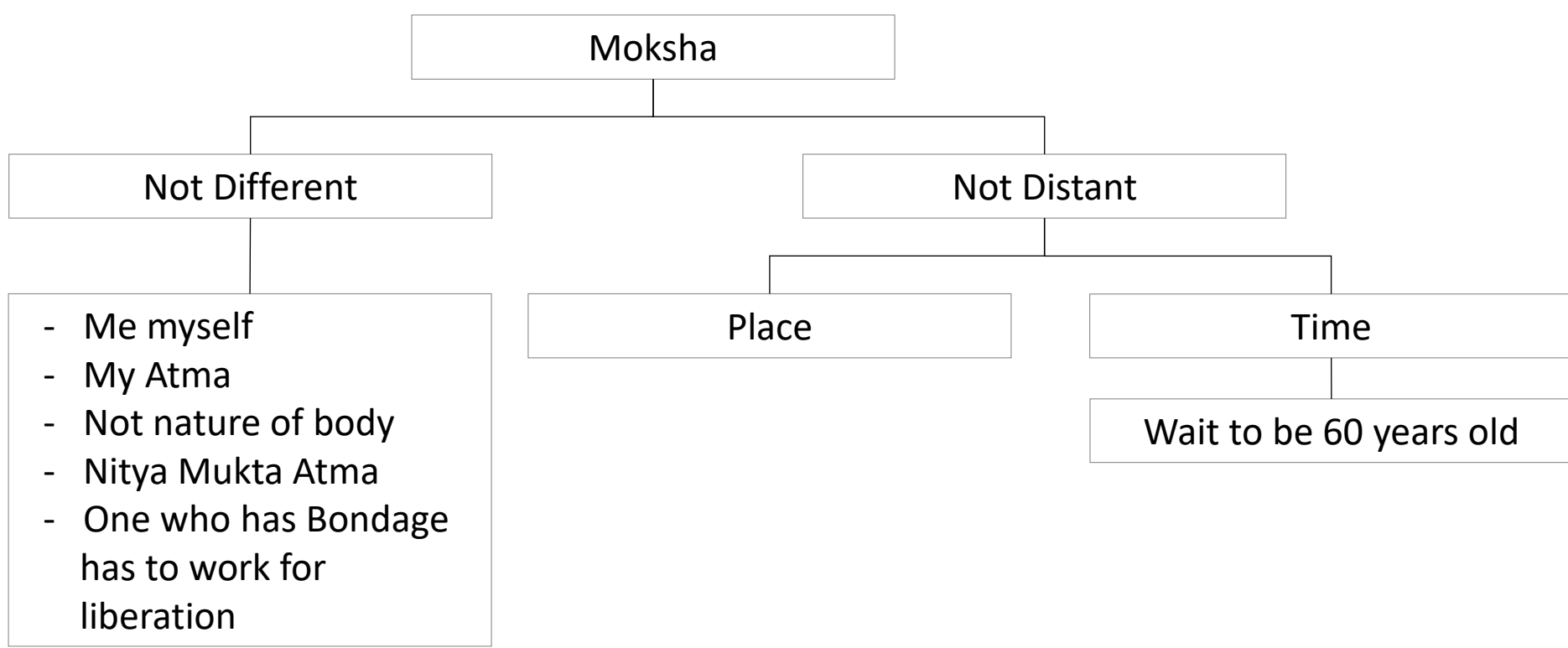
iii) Prapti :

यथा गमनारूपकर्मणा ग्रामप्राप्तिः फलं भवति तथा मुमुक्षोः कर्मणा मोक्षप्राप्तिरूपफलं न भवति। नित्यमुक्तस्यात्मनो मोक्षप्राप्तिरूपफलवर्णनं न युक्तम्। यस्य बन्धोऽस्ति तस्य मोक्षप्राप्तिर्वर्णयितुं शक्यते। आत्मनि बन्धाभावात् मोक्षप्राप्तिरूपं फलमपि मुमुक्षोः कर्मणा न सिद्ध्यति।

Prapti :

- Reaching a Place by cycling, walking, Plane, car





- **No need to undergo Prarabda and Agami karma Phalam for Moksha**
- Atma = Bandah Abhava
- Moksha Phalam not possible through Karma

यथा पाकरूपकर्मणा तण्डुलस्य ओदनात्मकरूपान्तरप्राप्तिरूपविकारः पाचकस्य फलं सिद्ध्यति
तथा मुमुक्षोः कर्मणा विकाररूपफलमपि न युज्यते, निर्विकारत्वादात्मनः। य आत्मनि प्रथमं
बन्धमङ्गीकृत्य पश्चान्मोक्षदशायां चतुर्भुजत्वादिविलक्षणरूपप्राप्तिमङ्गीकरोति तस्य मते
अन्यरूपप्राप्तिरूपविकारः मुमुक्षोः कर्मणः फलं भवेत्। तादृशान्यरूपप्राप्तिरात्मनो नाङ्गीक्रियते।
तस्मात् कर्मणा विकाररूपफलसिद्धिरपि मुमुक्षोर्नास्ति।

iv) Vikara :

- Transformation modification

Example :

a) Cooking :

- Raw Rice grain - Tandulam gets converted to Soft Cooked Rice, it's a modification
- Moksha not modification of one thing into another

b) Gold :

- By incineration process, impurity scum taken out, gold refined, transforms

c) Jeeva Samsari :

- Avidya, Kama, Karma
- Fire of Sravanam / Mananam / Nididhyasanam
- Jiva becomes bright Mukta
- Nothing Physical, no transformation through karma

- **Ignorant mind becomes wise Mind**
- **Moksha = Atma = which I Claim through knowledge**

- Atma - Nirvikaram, Changeless

Visishta Advaitins Moksha :

- Jiva Does Bhagavat Dhyana, Upasana, During Death, Krama Mukti
- Goes to vaikunta Loka, takes River Dip, Prakruta Shariram dropped, replaced by Aprakruta Shariram, Non-material body

- Advaitin does not accept Nisprakrutam Shariram, Pramana Abhava
- **Advaitin Accepts Aprakruta, Non-material Chaitanyam, Pramanam exists**

Visishta Advaitin :

- Aprakruta Shariram
- Like Dark Vishnu with 4 Hands

Chandogyo Upanishad - Chapter 8 - Prajapati Vidya :

- Talks of Satyakama, Satya Sankalpa, gets all powers of Ishvara except Srishti - Sthithi, Layam
- Liberated Jiva can do all = Moksha = Visishta Advaitin
- Accepts real Bondage in Bhu Loka
- Vikara - Manushya Bhava to Vishnu Bhava, Karma Phalam, not Moksha Phalam

Advaitins Moksha :

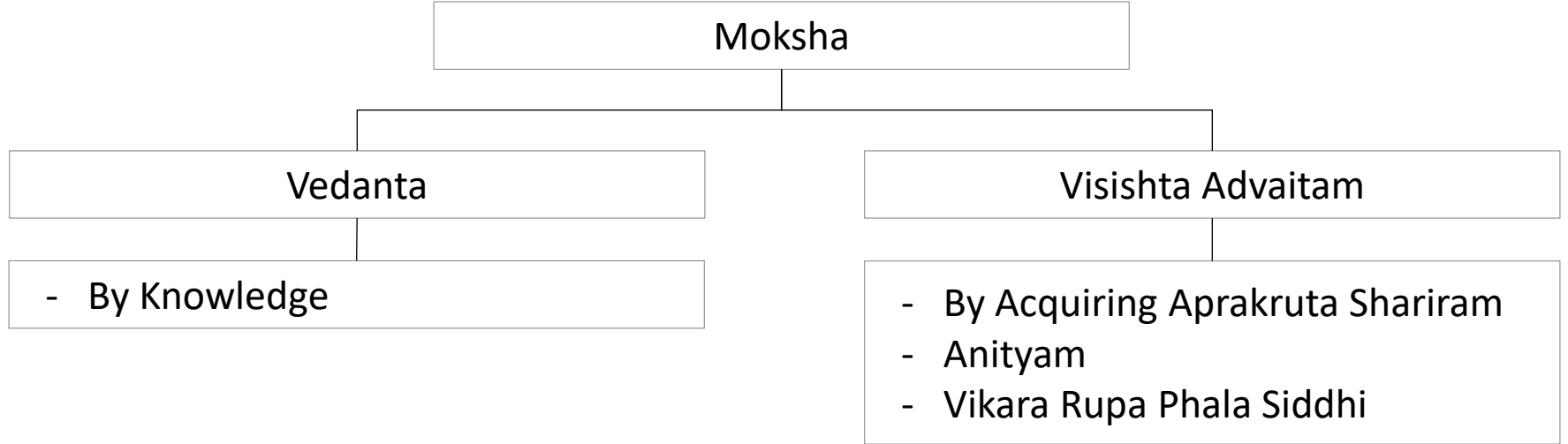
- No Travel, no Acquiring new Body, Aprakruta Shariram is Anityam, karma Phalam
- Any Body not permanent, Karma Phalam
- Don't accept real Bondage in Bhu Loka
- Jivan Mukta Rejected by Visishta Advaitin, Accepted by Advaitin
- No Real Bondage in Advaitam

Visishta Advaitam :

- Final Body transformations happens - Result = Anityam

Advaitam :

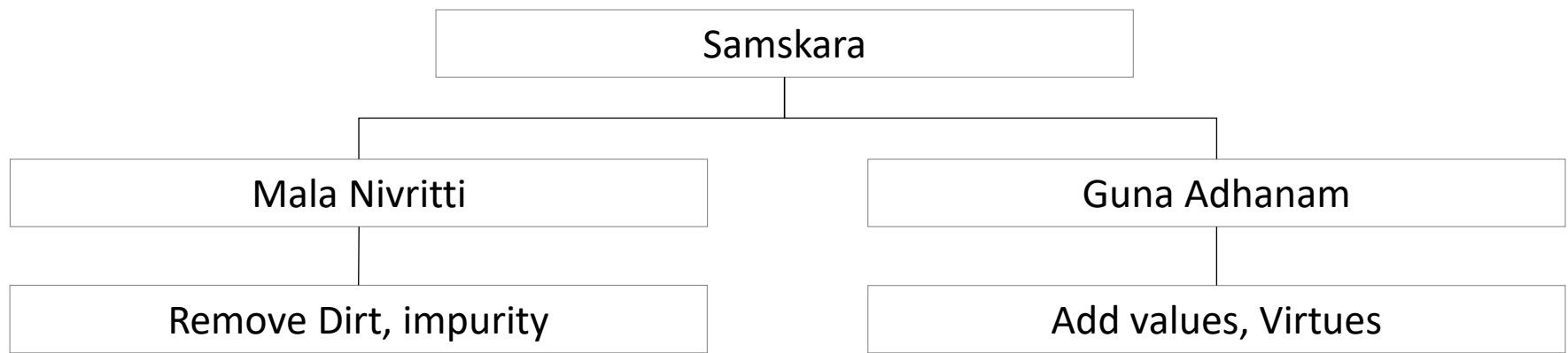
- Can go to Brahma Loka
- Moksha not by Acquiring different body
- Moksha by Guru Upadesha “I am Brahman”
- Uttama Loka Prapti - Vishnu Loka, Brahma Loka



5th Karma Phalam : Samskara :

(9) यथा वस्त्रस्य क्षालनरूपकर्मणा मलनिवृत्तिरूपः संस्कारो भवति तथा मलनिवृत्तिरूपसंस्कारोऽपि मुमुक्षोः कर्मणो न फलम्। अन्यस्य मलनिवृत्तिः मुमुक्षोः कर्मणा न वाञ्छिता। किन्त्वात्मनो मलनिवृत्तिरेव वाञ्छितेति वक्तव्यम्। नित्यशुद्धे आत्मनि च मलं नास्ति। तस्मान्मलनिवृत्तिरूपसंस्कारो न घटते।

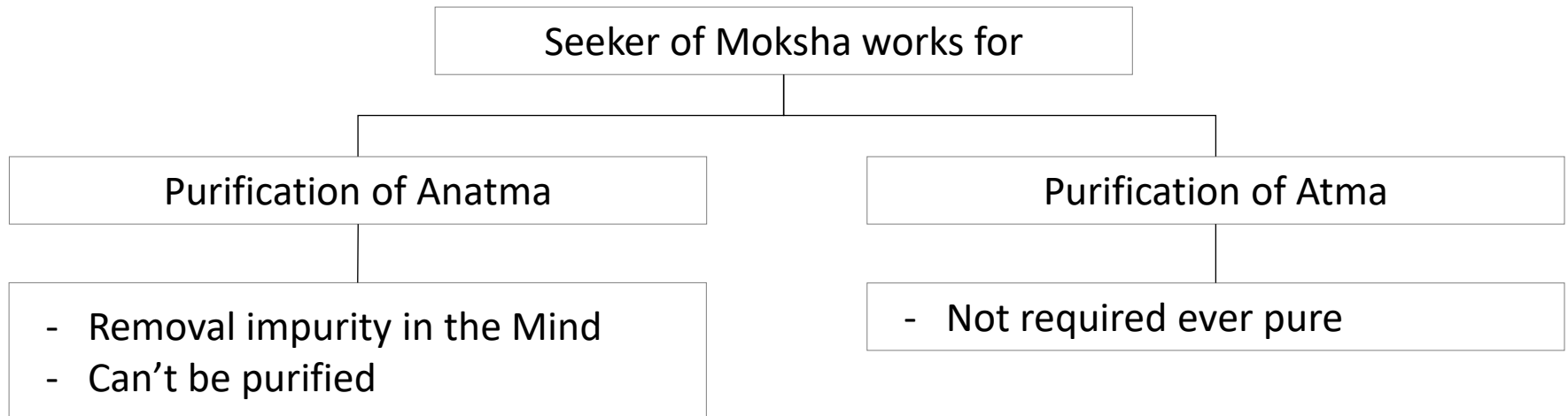
- No Malam in Nitya Shuddha Atma



- Both not possible in Atma

i) Mala Nivritti :

- Can clean cloth by watching, not relevant for Moksha



What has happened in Atma?

- Only Adhyasa, transference of impurity from body, mind to Atma

Minds impurity of Kama, Krodha, Raaga, Dvesha :

- Transferred to Shuddha Atma Due to (ignorance) Aviveka, Atma - Anatma

- **I Have Raaga, Dvesha, Kama, Krodha is a false notion, projection of mind because I do not claim Atma as the SELF**

- Transferred impurity can't go by Karma but by only Viveka Jnanam

अन्तःकरणगतपापरूपमलस्य निवृत्तिः कर्मफलमित्युक्तिर्यद्यपि सत्यैव तथापि विचार्यमाणे शुद्धान्तःकरणो यो मुमुक्षुस्तस्यान्तःकरणे न पापमस्ति। तस्मात् पापरूपमलस्य निवृत्तिरूपः संस्कारोऽपि मुमुक्षुकर्मणो न फलम्।

Purva Paksha :

- Moksha is Jnana Phalam
- Jnanam only in the mind but mind has to be Purified, for Jnanam to come
- Purification of mind is required by Mumukshu
- Purification requires Nitya, Naimittika Karma

- **Mumukshu has to remove transferred property on Atma**

- Minds impurity not transferred from Atma
- Karma required for removing Mental impurity

Advaitin :

- Mumukshu has Sadhana Chatushtaya Sampatti, not Junior student, senior Seeker
- Has competed Karma Yoga / Upasana Yoga / Sadhana Chatushtaya Sampatti, hence Karma not required for him.

- If not Senior student, instruction will be - Do karma Yoga

- **Impurity of mind eliminated only through Karma Yoga**

Vivekachudamani :

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ 11 ॥

*cittasya śuddhaye karma na tu vastūpalabdhaye |
vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ || 11||*

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

- Mumukshu has Sadhana Chatushtaya Sampatti, Shuddha Antahkaranam, seeking Moksha

- **If mind not pure, there will be no Desire for Moksha**

- Study will be only academic, if no purity of mind
- Person will not want Moksha

Teevra Mumukshu :

- **In Senior student State, no Papam, has no other worldly Desire except Moksha**

अज्ञानस्य मलत्वेऽपि, तस्यात्मवृत्तित्वेऽपि तस्य निवृत्तिः कर्मणा न सम्भवति यतोऽज्ञानस्य ज्ञानमेव विरोधि न कर्म। तस्मान्मुमुक्षोः कर्मणः मलनिवृत्तिरूपसंस्कारो न फलम्।

New Purva Paksha :

- Senior Student still has ignorance as Malam, impurity

- **Ignorance, impurity, located in Atma**
- **I don't know Atma = Expressed ignorance**
= Moola Avidya

- Moola Avidya = Cause of mind itself
= It is in Atma

Purification = Samskara Process Advaitin :

- Agyana Nivritti in Atma can't go by Karma
- Karma has no capacity, power to remove Moola Avidya

- **Mind = Avidya = Agyanam**
- **Seer of mind = Vidya Sakshi reality**
= Shiva Shamboh!
- **Jnanam alone enemical to Agyanam not Karma**

- Jnanam = Chaitanyam, not body - Mind - Intellect instrument by which world is experienced in thought form

Bhaja Govindam :

कुरुते गङ्गासागरगमनं
व्रतपरिपालनमथवा दानम् ।
ज्ञानविहीनः सर्वमतेन
मुक्तिं न भजति जन्मशतेन ॥ १७ ॥
(भज गोविन्दं भज गोविन्दं...)

kurute gangasagaragamanam
vrataparipalanamathava danam ।
jnanavihinah sarvamatena
bhajati na muktim janmasatena ॥ 17 ॥
(bhaja govindam bhaja govindam...)

One may, in pilgrimage, go to where the ganga meets the ocean, called the Gangasagara or observe vows or distribute gifts in charity. If he is devoid of first hand experience of Truth (jnanam), according to all schools of thought, he gains no release, even in a hundred lives. (Seek Govinda, Seek Govinda...) [Verse 17]

- Vrata, Danam, Dip, in Gana Rudra Abhisheka (No Moksha)
- Without Jnanam no Mukti even in 100 Janmas
- Karma = Mala Nivritti

• **2 Types of Samskara, irrelevant for Seeker of Moksha**

2nd Type of Samskara - Guna Adanam :

(२) यथा कौसुम्भजले मञ्जनरूपकर्मणा वस्त्रे रक्तवर्णरूपगुणोत्पत्तिरूपः संस्कारः फलं भवति तथा मुमुक्षोः कर्मणा गुणोत्पत्तिरूपसंस्कारोऽपि न सिद्ध्यति। अन्यत्र गुणोत्पत्तेर्वर्णयितुमयुक्तत्वादात्मन्येव गुणोत्पत्तिर्वर्णनीया। निर्गुणे च तस्मिन् गुणोत्पत्तिर्न घटते। तस्मान्मुमुक्षोर्गुणोत्पत्तिरूपसंस्कारोऽपि कर्मणः फलं न सम्भवति। इत्थं पञ्चविधमेव कर्मणः फलम्, नान्यत्। तत् पञ्चविधमपि कर्मफलं मुमुक्षुविषये न घटते। तस्मान्मुमुक्षुः कर्म परित्यज्य ज्ञानसाधनश्रवण एव प्रवर्तते।

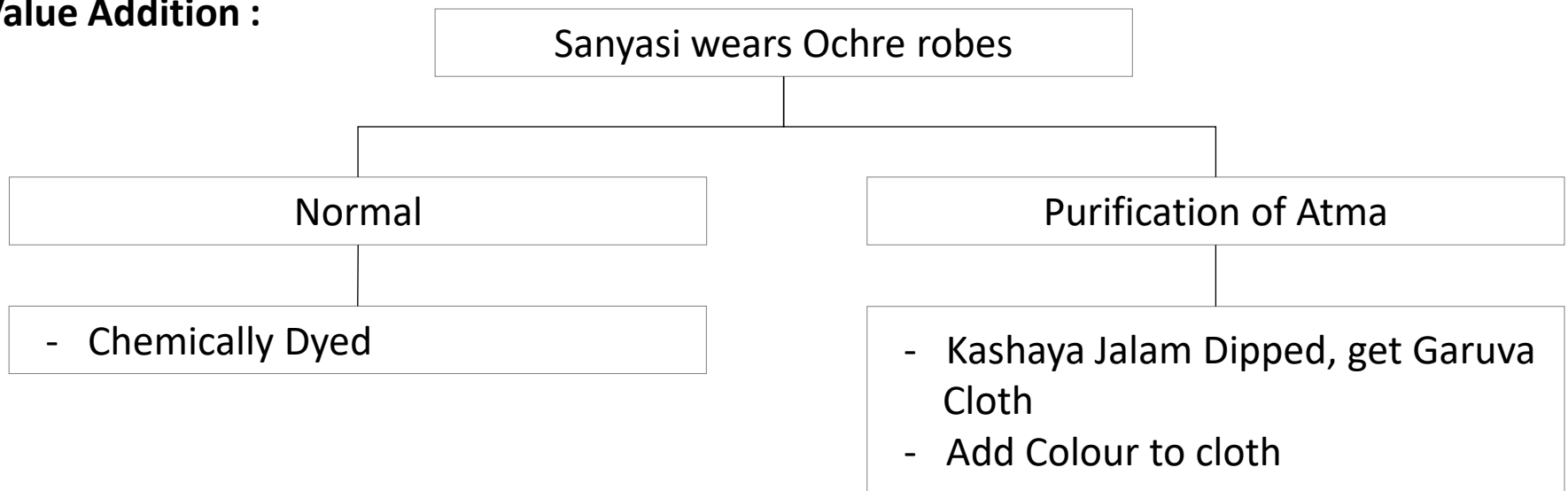
Vedanta :

- 3 States - Unreal
- Substratum - Atma - Real, get a reflection of Atma in Sleep State as Anandamaya Kosha

Spiritual Travel :

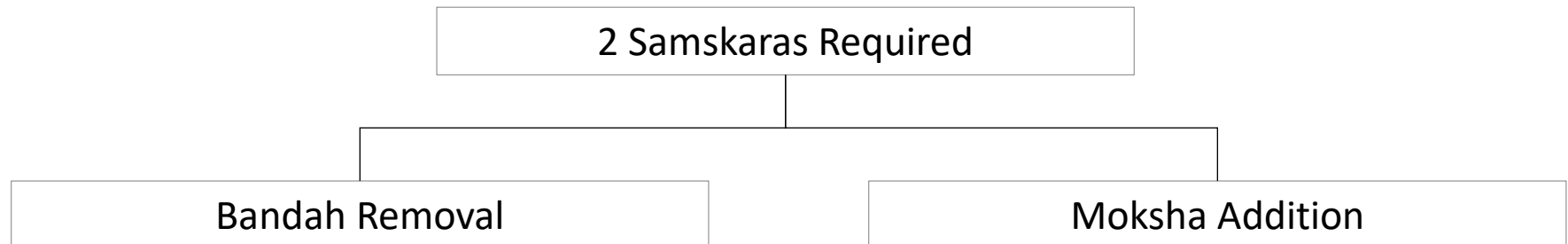
- Manifest waking State, Unmanifest State During Tamo Guna, Accept Ananda experienced as reflected Ananda - Own - Bimba Ananda as Svarupam

Value Addition :



Colour fades :

- No refinement in Atma in form of Value Addition
- Mumukshu not interested in Value addition of Anatma
- Interested in his own freedom



- Atma is Nirguna, no Guna Addition Possible
- Karma Phalam are not for Atma
- 2 Types of Samskaras not Possible in Atma

Ittam, Therefore, conclusion of Grand Discussion :

- Only 5 Karma Phalams exist
- Karma includes Upasana
- Moksha not a Karma or Karma Phalam
- Moksha not possible for a Mumukshu

All this is commentary on Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samiṭ) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Nasti Akrutaha = Not one of karma Phalas
- No use of doing more karma for a Sadhana Chatustaya Sampatti Seeker

Shankara :

- Will Say - Take Sanyasa
- All Veidika karma associated only with Grihastha Ashrama identified Jiva.

- For Shankara, Karma Tyagaha = Grihastha Tyagaha

ND :

- Karma Tyaga = Do Sravanam / Mananam / Nididhyasanam

Revision 353 :

इत्थं पञ्चविधमेव कर्मणः फलम्, नान्यत्। तत् पञ्चविधमपि कर्मफलं मुमुक्षुविषये न घटते।
तस्मान्मुमुक्षुः कर्म परित्यज्य ज्ञानसाधनश्रवण एव प्रवर्तते।



- Karma, Upasana, Jnana, Mixture - Karma Upasana / Karma Jnana / Upasana Jnana

6 Means - Suggested Final Verdict :

- Jnanam alone is Moksha Sadhanam
- Refuted karma as means of liberation

Karma = 5 Results :

- Utpatti, Aapti, Vikara, Samskara, Nasha

- All do not give Moksha, hence come to Jnanam
- Use Karma for Chitta Shuddhi
- It is redundant After Sadhana Chatushtaya Sampatti
- Sadhana Chatushtaya Sampatti requires Puja, Japa
- Drop Upasana after Sadhana Chatushtaya Sampatti
- Chitta Shuddhi Requires Saguna Ishvara Dhyanam

Mandukya Upanishad :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- Drop Bheda Upasana
- Dedicate to Jnana Sadhanam Sravanam / Mananam / Nididhyasanam.

What is difference between Jnanam and Karma? Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanishads), (It) being the object of their fullest import. [I – I – 4]

- 2 Verbs explained in Sarva Vedanta Siddhanta Sangraha

Knowing	Doing
<p>i) Phala Bheda :</p> <ul style="list-style-type: none">- Does not Produced any of 5 karma Phalams- Utpatti, Apti, Vikara, Samskara, Nasha <p>See Watch :</p> <ul style="list-style-type: none">- Know 8. O'Clock- Do not produce, reach, modify, purify, destroy watch- Only know Shabda, Sparsha, Rupa, rasa, Gandha - Anatma Jnanam	<p>i) Phala Bheda gives 5 Results :</p> <ul style="list-style-type: none">- Utpatti, Apti, Vikara, Samskara, Nasha

Knowing	Doing
ii) Have only one choice : <ul style="list-style-type: none"> - Which Karanam to use, which Pramanam - Vastu Tantram - Use eyes or ears depends on Prameyam - Pratyaksha, Anumana - No Control over Knowledge - Once eyes open, will see all - Content of knowledge I have no choice - To use Pramanam have choice, Prama no choice 	ii) Have 2 fold Choices : <ul style="list-style-type: none"> - Which Karanam to use, Pramanam to use - Which Karma to do - Kartrutantram - Use left / Right hand, Pen, Pencil, computer, long, Short letter, which language, Polite Rude letter - Content of Karma under my choice

उपासनमपि मानसं कर्मैव। तस्मात्तन्निराकरणे पृथग्युक्तिर्नोक्ता। एवं च केवलं कर्म वोपासनं वा न मोक्षकारणम्, किन्तु ज्ञानमेव मोक्षकारणम् ।

- First Upasana, then combinations Karma Jnana, Karma Upasana, Jnana Upasana
- Upasana = Manas and Karma - Mental Activity, Saguna Ishvara Dhyanam, meditate on God with Attributes
- No Separate Reason to refute Upasana
- Arguments of Karma Applicable here also
- Upasana gives 5 Results, not Moksha
- Upasana Useful for Sadhana Chatushtaya Sampatti in Shamaadi Shatka Sampatti
- Karma, Upasana, Individually can't give Moksha

- Atma Jnanam gives Moksha
- For Colour - Have to use eyes, Sound, ears
- **Once Prameyam finalized, w.r.t Pramanam No choice**
- If Atma is Prameya, only one Pramanam, Upanishadic words alone
- Pratyaksha, Anumana, Ruled out...
- Atma Jnanam Eva Moksha Sadhanam.

Topic 393 - 396 :

(आ. ३९३-३९६) कर्मोपासने ज्ञानस्य मोक्षस्य च साधने इति वादिनामाक्षेपाः —

Topic 393 :

- Karma Upasana Samuchhaya
- Veidika Karma and Upasana
- No Chakras useful for Moksha

- **In 10 Upanishads Brahma Sutra, Gita No Chakra**
- **Hence it is not Moksha Shastra**

Lalitha Sahasranamam :

मूलाधारैक निलया ब्रह्मग्रन्थि विभेदिनी
मणि पूरान्तरुदिता विष्णुग्रन्थि विभेदिनी ॥

Muladharaika nilaya bramhagrndhi vibhedini
Manipurantarudita vishnugrandhi vibhedine ॥

Muladharaika nilaya: Whose chief residence is the Muladhara. Brahmagrandhi vibhedini: Who in Her ascent from the Muladhara breaks through the Brahma-grandhi (the Barrier of Brahma to the subtle dimension). Manipurantarudita: Who then emerges in the Manipura – chakra. Vishnugrandhi vibhedini: Who then breaks through the Vishnu – granthi (the barrier to still subtler dimensions). [Verse 38]

Vishnu Grantha :

- Sri - Vidya - Agama Shastram for Moksha don't require Lalitha Sahasranamam class5339

- Tantra Veidika Shastra based Text
- Veidika Karma and Upasana not means for Moksha (Topic 393)

केचन कर्मोपासनाभ्यां सहितमेव ज्ञानं मोक्षसाधनमिति वर्णयन्ति। तत्र युक्तिं दृष्टान्तमप्याहुः।

- Brief commentary called Vrutti - Pracheen - Before Shankara
- Bartru Prapancha wrote notes on Brahma Sutra, Samuchhaya Vadi
- Jnana - Karma Samuchhaya gives Moksha...

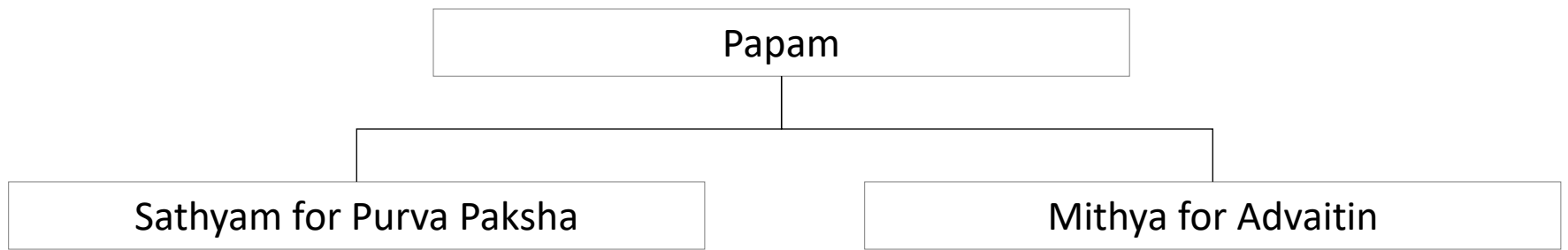
2 Examples :

i) In Sky, Bird with one wing, can't fly :

- Gamanam flying only with 2 wings
- Mumukshu Bird requires 2 Wings Jnanam and Karma
- No Moksha with one wing
- Upasana Included in Karma

ii) Sethu Darshanam :

- Dhanushkoti - Sri Lanka - India Bridge called "Sethu"
- Sethu Darshanam and Sraddha and Bhakti = Papa Darshanam
- Shastra Vakhyam = Pramanam = Faith Bhavana with Samsara Nasha get Atma Darshanam
- Papa Nasha in Example, here Samsara Nasha
- Sraddha Bhakti and Jnanam and Karma and Important



- Tourism and Sraddha and Shakti (Reverence) = Pilgrimage
- Ayappa Darshanam and Vratam and Walking without Chappal and 2 times bath = Moksha
- View No. 1 = Karma and Upasana and Jnanam = Moksha

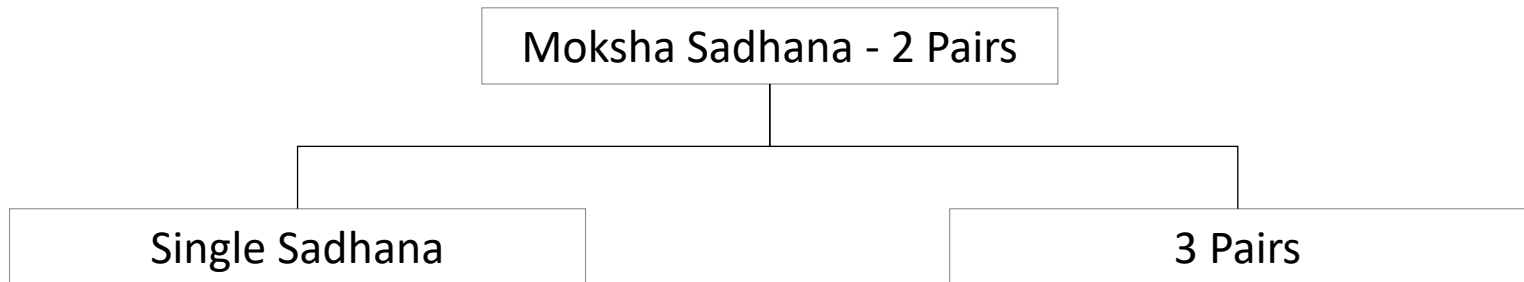
Topic 394 :

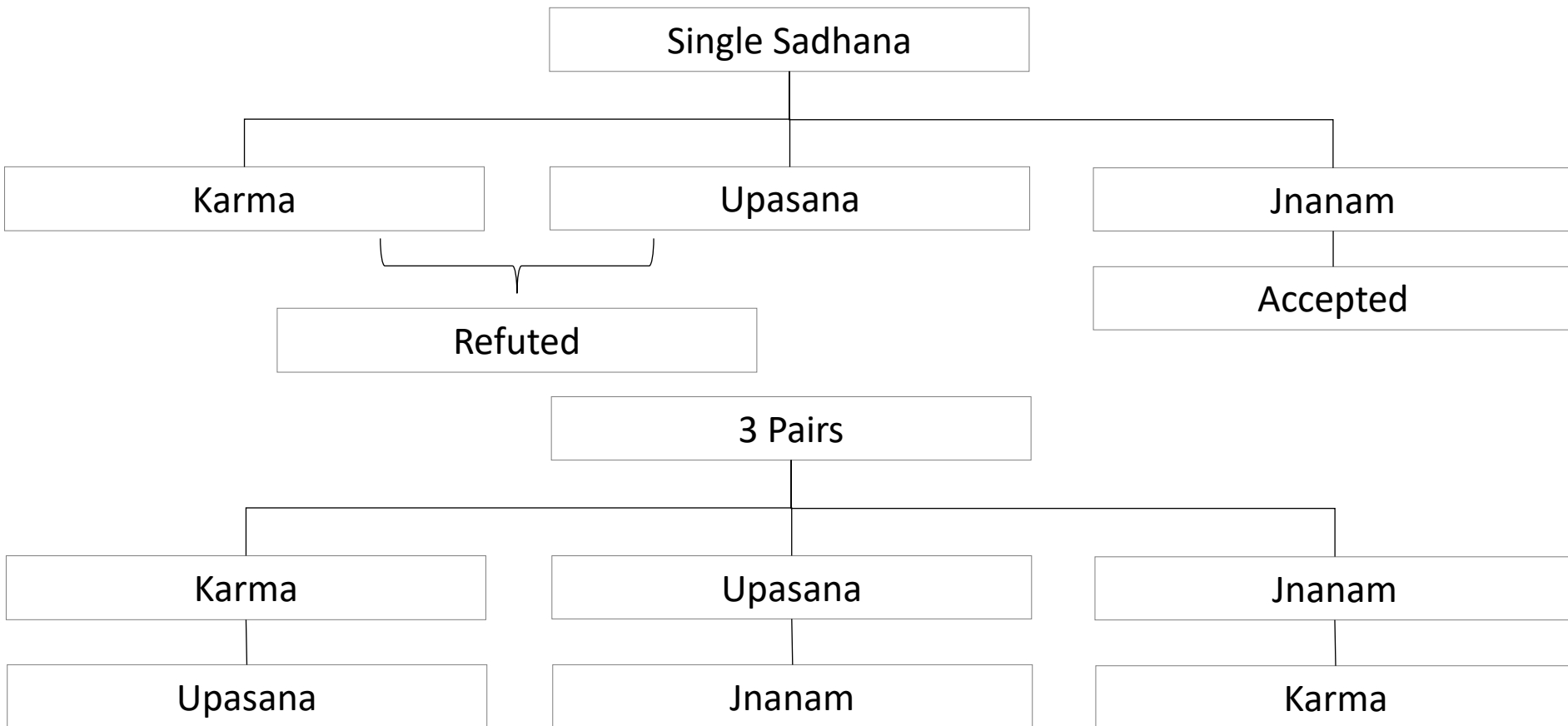
(३९५) कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये

Jnanam Direct means :

- Karma, Upasana Indirect means - Parampara Supporting cause
- Karma for Sadhana Chatushtaya Sampatti, get qualified mind, Apply Vedanta Pramanam - Sravanam, Mananam, Nididhyasanam
- Karma - Upasana also useful for Moksha, Indirectly, for Jnanam (Advaitin Nods)

यथा सेतुदर्शनरूपं प्रत्यक्षज्ञानं स्वफलपापनाशोत्पत्तौ श्रद्धानियमादिकमपेक्षते तथा ब्रह्मज्ञानमपि मोक्षरूपफलोत्पत्तौ कर्मोपासनादिकमपेक्षते ।





ii) Kevala Karma, Upasana, can't give Moksha :

- Karma and Upasana produces 5 Results Utpatti, Apti, Vikara, Samskara, Nasha

iii) From Now, Collective Sadhana - 3 Pairs going to be Discussed :

- Long Discussion till topic 419 - Talk 380 - 26 talks, 24 Topics and further

Purva Paksha :

- Combination of 3 Pairs Karma, Upasana, Jnanam, Samuchhaya required because of 3 Reasons.

1st Reason :

- Laukika Drishtanta
- Bird flies with 2 Wings
- Moksha Palace, Spiritual Seeker requires 2 Wings of Karma and Upasana

2nd Example :

- Shastriya Drishtanta
- Rama Sethu Darshanam in Rameshwaram, Dhanushkoti
- Vision of Bridge Performed with Austerity walk without Chappals, fasting, telling People on the way - I have committed Papams, going to Remove them.... Removes Papam and gives Moksha
- Emotional Persons Prakriya

Smruti Vakyam :

- Drushtva Sethum Samudrasya Brahmahatyam Vyapohati...
- Person removes all Papams including killing a Brahmana by Pratyaksha Pramanam of seeing a Bridge
- Therefore Jnanam is method Combined with Karma walking without Slippers...
- Vachikam, Kahikam Karma also Included
- Karma - Jnana Samuchhaya
- Sraddha - Faith - Type of Upasana

- Niyama - Rules for Karma
- Samsara Nivritti by Combination of Vedika Karma and Jnanam
- Both together Directly Contribute to Moksha
- They are Sakshat Moksha Karanam
- Apekshayate - Required

Topic 395 :

(३९५) कर्मोपासने परम्परया मोक्षस्यापि साधने इत्यन्ये
केवलज्ञानेन मोक्षः सिद्ध्यतीत्यङ्गीकुर्वाणोऽपि कर्मोपासने ज्ञानस्य साधने इति मन्यते। तथा हि,
शुद्धे निश्चले चान्तःकरणे ज्ञानमुदेति। तच्चान्तःकरणं शुभकर्मणा शुद्ध्यति । उपासनेन
निश्चलीभवति । इत्थमन्तः- करणस्य शुद्धिनैश्चल्यसम्पादनद्वारा कर्मोपासने ज्ञानसाधने
इत्यङ्गीकृतम्।

Advaitin's View according to Purva Paksha :

- Kevala Jnanena Moksha Siddati
- Advaitin has to accept karma and Upasana even though Jnanam alone is the Direct means for Moksha

- **Jnanam Possible only if Karma and Upasana are performed**
- **Otherwise mind not Purified, not ready for receiving Jnanam**

- Karma and Upasana can't be abolished by Advaitin
- They help in getting Moksha, have contributory Role, indirectly
- Therefore all 3 - Combination of Karma, Upasana, Jnanam is Moksha Sadhanam

How karma and Upasana Contribute to Jnanam?

- **Sruti Pramanam produces Jnanam**
- **Vedanta Vichara produces Jnanam**

- Fine point of Discussion

Sravanam and Mananam Generates Atma Jnanam only in a Shuddha Qualified Mind

- Pure = Viveka and Vairagyam and Sadhana Chatushtaya Sampatti

How to Make mind Un-pre-occupied?

1st Qualification of Purification :

- **Only by Shubha Veidika Niyatam Karma or Karma Yoga**
- **By Karma yoga mind becomes Pure**

2nd by Upasana, mind becomes Un-preoccupied :

- Person gets facility, can bring Mind from external world to the Class
- By Kshamaha and Samadhanam, Mind single pointed, focussed, Un-pre-occupied
- Saguna Ishvara Dhyanam - Very useful
- Brings purity and Tranquillity
- Karma and Upasana are Jnana Sadhana accepted by Advaitin
- Purva Paksha extends this view

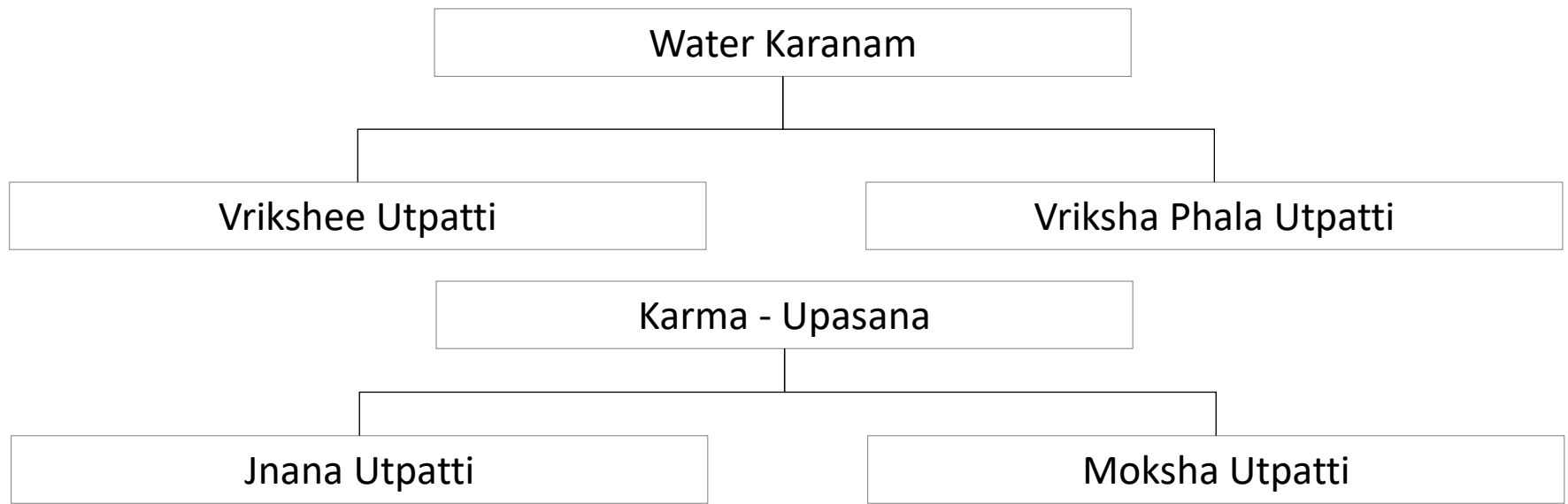
यथा कर्मोपासने ज्ञानसाधनत्वेनाङ्गीकृते तथा ज्ञानफलमोक्षसाधने इत्यप्यङ्गीकर्तुमुचितम् । अत्र दृष्टान्तः — यथा जलस्य सेचनं वृक्षस्योत्पत्तिं प्रति वृक्षफलस्योत्पत्तिं प्रति च साधनं तथा कर्मोपासने ज्ञानोत्पत्तिंप्रति ज्ञानफलमोक्षस्योत्पत्तिं प्रति च साधने भवतः। न च वने स्थितस्य वृक्षस्य फलं जलसेचनं विनाप्युत्पद्यते इति वाच्यम्। तत्रापि वृक्षस्य मूले भूमिस्थजलेन सम्बन्धोऽस्ति। तेन जलेन वृक्षस्य फलमुत्पद्यते। जलसम्बन्धाभावे वृक्षः शुष्येत्। फलमपि नोत्पद्येत । तस्मात्कर्मोपासने ज्ञानस्य ज्ञानफलमोक्षस्य च साधने।

Ingenious Argument no. 3 :

- **Karma and Upasana**
- **Means for Jnanam**
- **Jnanam means for Moksha**
- **Hence Karma - Upasana - Means for Moksha in addition to Jnanam**

Brilliant Example :

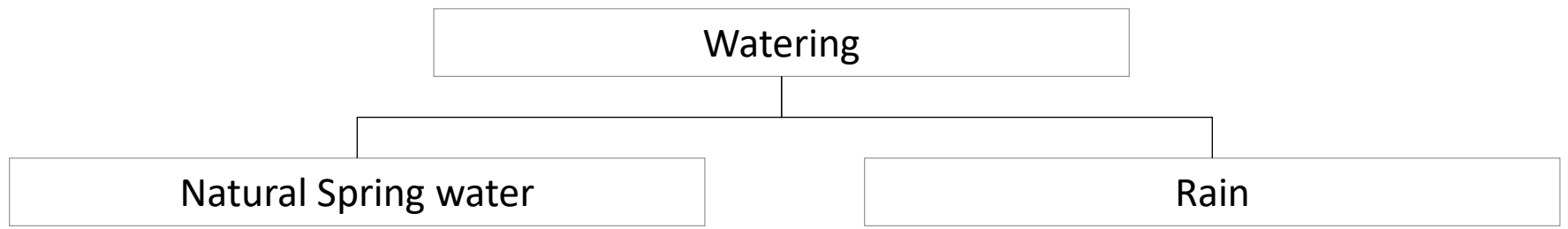
- Water makes tree grow
- Tree gives fruits
- Tree produces fruits and is cause of Phalam, means watering produces, tree and fruit.



- Require Samuchaya, for Moksha continuously perform Karma, Upasana.
- Sanyasa not allowed
- Purva Paksha - Topic 393 - Refuted in Topic 399
- Now Topic 395 - Refuted in Topic 403

For Purva Paksha - Another Purva Paksha :

- How water required for fruits?
- In wild forest, nobody waters trees
- Bhagavan provides rain, stored in the ground
- No Vyabhichara Dosha for this Anumanam
- For trees in forest, fruit comes without watering
- Such objection should not be raised
- In forest also root has water in ground



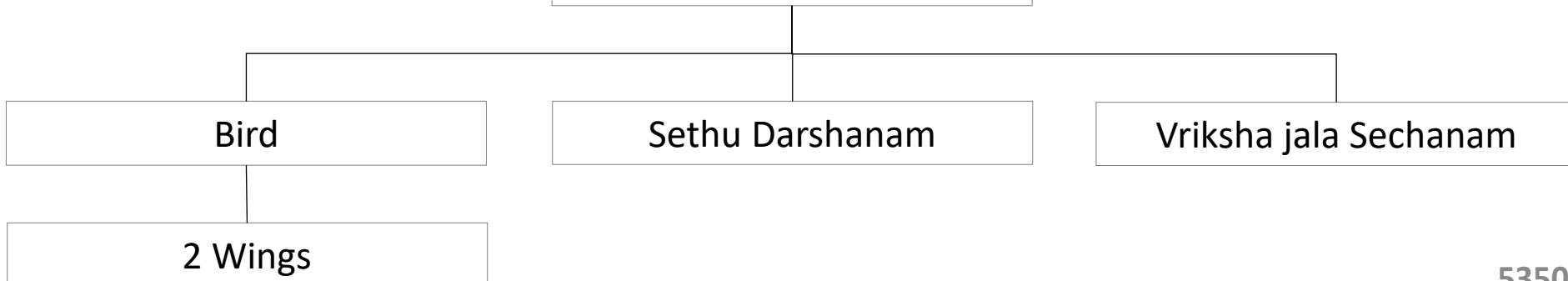
- Karma and Upasana very important = Jalam

Anvaya Vyatireka :

- Jala Satve fruit Bava
- Jala Sambandha Abhave, no rain, underground water depleted, no fruit
- **Karma, Upasana also indirect means for Moksha**
- **Watering to continue till fruit of moksha comes**

Watering	Tree	Fruit
Karma Upasana	Jnanam	Moksha

3 Examples of Samuchhaya Vadi



Reply of ND :

एवं च कर्म, उपासनम्, ज्ञानं चेति त्रीण्यपि मोक्षस्य साधनानि । तस्माज्ज्ञान्यपि कर्माण्यनुतिष्ठेदेव।

Purva Paksha :

- Basing argument on any one argument or Two arguments come to conclusion that Karma, Upasana, Jnanam is required
- Even after Jnanam, Jnani should not abide only in Jnanam
- Must continue grihastha, for Veidika Rituals
- **Sanyasa Ashrama impossible in Samuchaya Vada**

1 st Argument	2 nd Argument	3 rd Argument
2 Example : <ul style="list-style-type: none">- Paksha 2 wings- Sethu Darshanam	1 Example : <ul style="list-style-type: none">- Watering of Plant- No Sanyasa	4 Example :

Topic 396 :

(३९६) समुत्पन्नज्ञानसंरक्षणार्थमपि कर्मोपासने अपेक्षिते — अथवा कर्मोपासने समुत्पन्नं ज्ञानं संरक्षितुं हेतू भवतः । ज्ञानी कर्मोपासने त्यजति चेत्तदा यथा जलसम्बन्धाभावे प्ररूढोऽपि वृक्षः शुष्यति, तथा ज्ञानिन उत्पन्नमपि ज्ञानं विनश्येत् । तथा हि, शुद्धेऽन्तःकरणे ज्ञानमुत्पद्यते । शुभकर्मणामकरणे ज्ञानिनः पापं भवेत् । उपासनाकरणे ज्ञानिनश्चित्तं पुनरपि चाञ्चल्यं भजेत । तस्मिन्नशुद्धे चञ्चले चान्तःकरणे, शुष्कभूमावुत्पन्नवृक्षवत्, ज्ञानं नावस्थितं भवेत् ।

- Slightly different than 2nd Argument

Watering Contributes

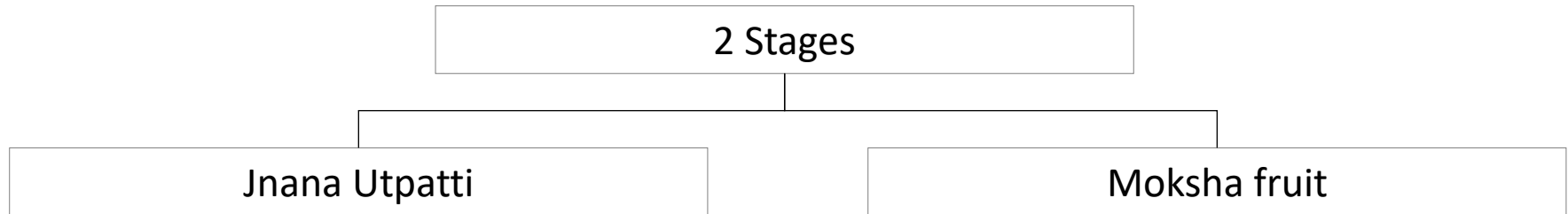
Not for fruit, Phala Utpatti

But to keep tree strong enough to Produce fruit

For Vriksha Rakshanam not Phala Utpatti

- Watering does not contribute to production of fruit
- Tree alone produces fruit, credit tree, not water
- After Jnanam, don't be complacent
- Preserve tree to produce fruit
- Vedanta Sravanam and Mananam will give Jnanam on 1st April 2022, produces moksha in December 2022
- Jnanam tree must be Preserved.

- Watering - Karma - Upasana required after Jnanam.



- Retain Karma, Upasana for preservation of Jnanam
- To preserve already risen knowledge, need Karma, Upasana, Japa
- Don't take up Vidwat Sanyasa
- Athava, to modify argument
- When watering stopped, tree withers
- If Karma stopped, Jnanam will fade away, becomes dry
- Tva, Tat, Asi - will fade away
- Nitya Naimitta Karma keeps mind in fertile ground of knowledge to sustain
- Without Karma, purity of mind not maintained
- Mamo Partha Durita Kshaya - Does not take place
- Prarabda karma does not come down
- impure mind can't maintain Jnanam tree
- Pratyavaya Papam, Prarabdham accumulated
- If Upasana dropped, mind is Chanchalyam, Restless, wandering.
- Antahkarana mind is impure, restless
- Jnanam will not stay, Moksha will disappear

Revision 355 : Topic 396 :

तथा हि, शुद्धेऽन्तःकरणे ज्ञानमुत्पद्यते। शुभकर्मणामकरणे ज्ञानिनः पापं भवेत्। उपासनाकरणे ज्ञानिनश्चित्तं पुनरपि चाञ्चल्यं भजेत । तस्मिन्नशुद्धे चञ्चले चान्तःकरणे, शुष्कभूमावुत्पन्नवृक्षवत्, ज्ञानं नावस्थितं भवेत् ।

Moksha Sadhanam :

- Mere Karma and Upasana can't give Moksha

Karma Phalams :

- Utpatti, Aapti, Samsara, Vikara, Nasha
- No Moksha mentioned as Karma Phalam because it is Svarupa, nature, not result of action
- Karma Upasana useful for Chitta Shuddhi not for moksha
- Karma Upasana Samuchaya Vada

3 Arguments :

i) Argument : 2 Examples :

- Laukika, Shastriya

a) Pakshi - Pathana Lakshana :

- Mumukshu bird requires two wings to fly to Moksha.

b) Seethu :

Seethu Darshana	Removes Papam
Pratyaksha Jnanam	

- Complemented with Niyama - Disciplines = Karma

ii) Argument : One example :

- Vriksha Sechana
- Watering a tree
- Watering helps in production of tree and fruits
- Karma helps in Chitta Shuddhi and Ekagratha which is watering the tree
- Continue watering tree till fruit of Moksha - Otherwise tree dries

iii) Argument :

- Watering required for preservation of tree
- Karma not for more but to preserve Jnanam tree for sustenance of Jnanam

Purva Paksha :

- Jnanam takes time for moksha fruit
- For Jnana Samrakshanam Karma and Upasana required
- Otherwise Chitta Shuddhi and ekagrata will fade away in the mind with Jnanam
- Can't drop Karma and Upasana for protection of Jnanam
- Otherwise mind restless.

- Worldly Vyavahara, emotional Disturbances will fade the Atma Jnanam
- In Pure mind alone, Jnanam is produced and sustained
- Nitya Naimitta can't drop, will get Pratyavaya Papam
- Before fruit of moksha, Jnanam tree will die

Jnanam	Fruit
Tree	Moksha

अपरो दृष्टान्तः – यथा परिमार्जनप्रोक्षणादिसंस्कारैः शुद्धिमापादिते स्थाने वेदाध्ययनशाली ब्रह्मचारी निवसति। येन केनापि कारणेन तस्मिन् स्थाने अशुद्धिमापादिते स तत्र न तिष्ठति, किन्तु तत् स्थानं परित्यजति। तथा कर्मोपासनादित्यागेनाशुद्धिं चाञ्चल्यं च प्राप्तेऽन्तःकरणे ज्ञानं न तिष्ठेत्। तस्मात् कर्मोपासने ज्ञानसंरक्षणहेतू भवतः।

Laukika Example :

- Watering of a tree to preserve the tree to give fruit
- Now example of Brahmachari
- Veda Adhyayana (Study), Parayana (Recitation), Chanting, getting Rudram by heart.
- Grihastha has no time

Taittiriya Upanishad :

ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च ।
प्रजातिश्च स्वाध्यायप्रवचने च सत्यमिति
सत्यवचा राथीतरः । तप इति तपोनित्यः
पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति
नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ṛtaṃ ca svādhyāyapravacane ca |
satyaṃ ca svādhyāyapravacane ca |
tapaśca svādhyāyapravacane ca |
damaśca svādhyāyapravacane ca |
śamaśca svādhyāyapravacane ca |
agnayaśca svādhyāyapravacane ca |
agnihotraṃ ca svādhyāyapravacane ca |
atithayaśca svādhyāyapravacane ca |
mānuṣaṃ ca svādhyāyapravacane ca |
prajā ca svādhyāyapravacane ca |
prajanaśca svādhyāyapravacane ca |
prajātiśca svādhyāyapravacane ca satyamiti
satyavacā rāthītarah | tapa iti taponityaḥ
pauruṣiṣṭiḥ | svādhyāyapravacane eveti
nāko maudgalyaḥ | taddhi tapastaddhi tapaḥ || 1 ||

The Practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. “Truth”, meaning practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching, penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the ‘Maintenance of fire’, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; Procreation, study and preaching; propagation of the race, study and preaching ; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, son of Purusista declares That penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance. [1 - 9 - 1]

- Place of Pooja room should be sanctified Religiously by sprinkling of water and chanting mantras (Prokshanam Parimarganam)
- Like Punya Avachanam

Brahmachari	Sanctified Area
- Jnanam	- Mind - Sanctified with Karma and Upasana

- If place not identified, Brahmachari will quit the place

If Karma and Upasana stopped, mind polluted, Samsara enters, world enters, ignorance enters, delusion starts

- One who practices Karma, Upasana, will only have continuity in Jnanam
- Jnanam should be preserved with Nitya Karma, Upasana until Death
- Plant, tree preserved till moksha fruit comes
- Bath at 12 Noon not correct
- If purity of place is gone Brahmachari will not stay in that place
- If Jnani renounces Karma, Upasana, mind becomes impure, Nitya Naimittika karma, Sandhyavandanam, achara, anushtanam will keep mind pure
- Parayana has no effect without achara
- Veda Adhyayana helps one to go to better Loka
- Birds leave tree once wings developed.

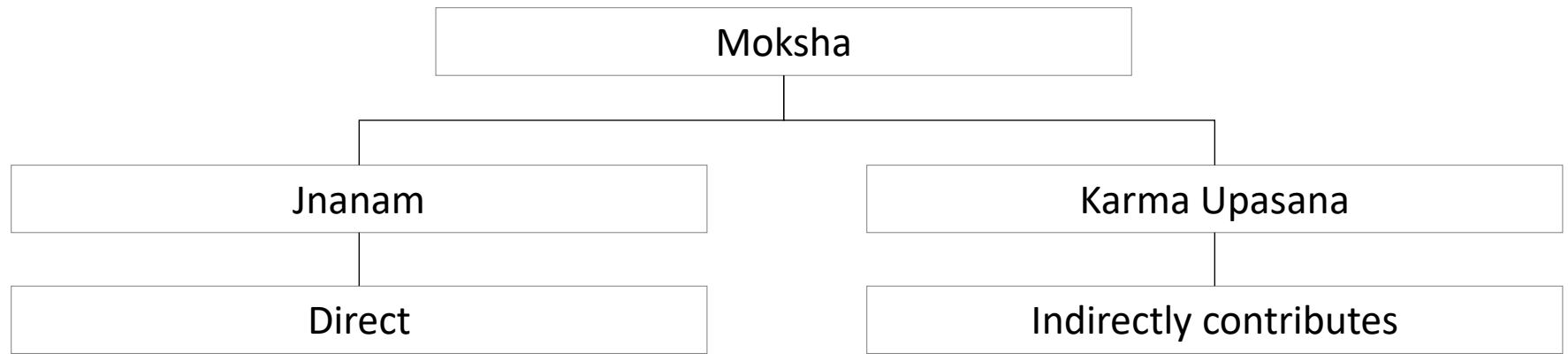
- Veda leaves a person's mind without purity
- Mind also is Chanchalam, restless
- Isa, Mundak, Keno studied, nothing in the mind
- Mantra goes, Jnanam goes
- Jnanam Na Tishtati

- **Moksha does not stay**
- **Samsara waiting to enter Mind**

- We should not depend on classes for purity of Mind
- Karma, Upasana for preservation of Jnanam
- Samuchaya important till moksha comes

तथा च कर्म, उपासनम्, ज्ञानं चेति त्रीणि मोक्षकारणानीत्यङ्गीकारे कर्मोपासने ज्ञानसंरक्षणहेतुभूते केवलं ज्ञानं मोक्षस्य हेतुरित्यङ्गीकारे च ज्ञानिना कर्मोपासने अनुष्ठेये एव। अयं समुच्चयवाद इत्युच्यते।

- 3 Arguments, 4 Examples given to state Karma, Upasana, Jnanam samuchaya required for Moksha
- Karma Upasana - Angikara contribute for maintenance of Jnanam indirectly



- Jnani also has to continue Karma, Upasana preserve
- Jnanam after Aham Brahma Asmi Jnanam

Bottom Line :

- Never take up Sanyasa
- Be Grihastha till the end during rituals
- Keep tuft and thread
- Tuftless is unqualified for Ritual
- No Sandhya for Brahmachari
- Shankara Bashyam - Gita - Introduction - Chapter 3 to 5 - Discusses Samuchaya
- Vichara Sagara - Unique discussion 3 Arguments, 4 Examples, additional beauty of Vichara Sagara

Topic 397 - 399 :

(आ. ३९७-३९९) कर्मोपासनयोजनेन सह विरोध इति पूर्वोक्ताक्षेपाणां समाधानम् –

Siddhantin :

- All Objections - 3 Arguments and Example will do Samadhana answer
- All are misleading - Unfitting examples as Tatparyam of Jnanam missed out
- Examples can't be applied in the field of Vision and Moksha

Jnanam	Karma Upasana
- No Kartrutvam, no Ego	- Darkness - Involves Kartrutvam and Boktrutvam - I am Karta, Upasana ego I involved

- 2 Wings combination for flying ok
- Light and darkness are opposed to each other

- **One who has Kartrutvam is an Ajnani with ignorance of Atma Because Atma is Akarta**

Ajnani	Jnani
- Identified with Body Mind, Chidabhasa, Ahamkara	- Identifies with Atma Chaitanyam



- Required for Kartrutvam
- Without Ajnanam no Ahamkara
- I am Karta, Upasaka, Sadaka



Gita :

- Neiva tasya Krute Nartaha Yukto

Gita - Chapter 3 :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

Gita :

- I don't do any action, I am Akarta, abokta

- **Yatra Yatra Kartrutvam Vartate, Tatra Tatra Ajnanam Vartate.....**

- **Yatra Akarta vartate Tatra Tatra Jnanam Vartate...**

Jnanam	Ajnanam
<ul style="list-style-type: none"> - Atma - Akarta / Abokta / Light 	<ul style="list-style-type: none"> - Karma / Karta / Bokta - Darkness

Can't be combined

- Saka - Beka
- Want - Don't want
- Can't have both

Gita :

यस्य सर्वे समारम्भाः
कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

**yasya sarvē samārambhāḥ
kāmasaṅkalpavarjitāḥ |
jñānāgnidagdhakarmāṇam
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||**

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

- Karmas roasted by Jnanam are invalid for Grihastha Jnani

- Karma is called Karma Abhasa

- **Samuchaya for Jnani - Jnanam and Jnana karma Abhasa not for Moksha but Loka Sangraha - Be model**

Jnani's knowledge :

- I am ever liberated, Nitya Mukta Atma
- Mind does not exist
- Mind = Atma and Nama Rupa (Mithya)

Nirvana Shatkam :

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantra Na Teertham Na Vedo Na Yajna
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

- Whether I do or not do, I am free
- If I have to do something for Moksha means Jnanam is not there
- Listening of Upanishad not proper

Upanishad :

- **Aham Siddha Mukta Atma**
- Samuchaya is for ignorant, not for Wise
- Jnana Karma Samuchya is impossible
- Jnana karma Abhasa Samuchaya is possible but not meant for Moksha
- It is done as Loka Sangraha – Gita :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ ।
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- No Pratyavaya Papam if not done

Gita :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ ।
sa yat pramāṇaṁ kurutē
lōkastad anuvartatē || 3-21 ||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

Revision 356 :

(आ. ३९७-३९९) कर्मोपासनयोजनेन सह विरोध इति पूर्वोक्ताक्षेपाणां समाधानम् –

i) Chapter 1 :

- Anubandha Chatushtaya - Samanya Nirupanam

ii) Chapter 2 :

- Anubandha Chatushtayam Vishesha Nirupanam

iii) Chapter 3 : Smallest Chapter :

- Guru Upadanam
- How Sishya Surrenders to Guru, seeks self knowledge

iv) Chapter 4 :

- Tattva Drishti
- Uttama Adhikari
- Anirchania Khyati method of teaching

v) Chapter 5 :

- Madhyama Adhikari - Adrushti
- Instead of Jivatma - Paramatma - Aikyam, Jivatma Paramatma Upasana based on Chapter 9 - Panchadasi

- Can't Raise level to Sakshi Pradhanam, Ahamkara dominant, Raaga, Dvesha, ahamkara, Mamakara, possessions dominant

<ul style="list-style-type: none"> • He can't raise level from Ahamkara to Sakshi through Bhaga Tyaga Lakshana
--

- He can't claim Aikyam
- Understands Vedanta, can't claim Brahman
- Duryodhana - Janati Dharman...

Can say :

- Jivo Breheiva - Na Paraha, not Aham Breheiva Na Paraha...

Excusive :

- No Sadhana Chatushya Sampatti
- Instead of Atma Jnanam, practices Aikya Upasana
- There is no Punar Janma, gets Krama Mukti through Upasana in Brahma Loka.

vi) Chapter 6 : Tarqa Drishti :

- Not Mandah Adhikari
- Kanishta Adhikari, Tarqa Pradhana
- Uttama knows limitation of Tarka, uses Shastra Pramanam.

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ १ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when thought by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?
[1 - 2 - 9]

- Uttama is Tarka Apradhana, Shastra Pradhana
- Does not argue intellectual, rational, understands Tarqa but not limitations of Tarka
- Quotes Purva Paksha of other schools
- Reading about other schools is a great obstacle
- Intellectually active, knows Sankhya, Yoga, Nyaya, Veiseshika, Vishishta Advaitam, Dvaitam
- Has irritable brain syndrome
- Sravanam, Mananam required for him
- Chapter 6 - Biggest chapter of Vichara Sagara

vii) 1st Part Drishti Srishti Vada (DSV) :

- Jagrat similar to Swapna, no internal division between Jagrat, Swapna.

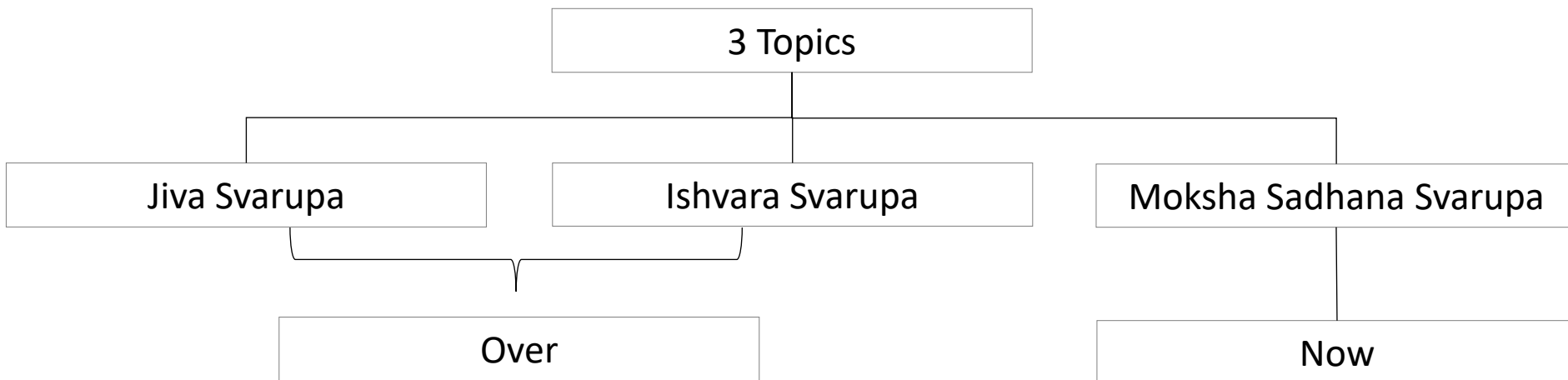
- Both equally Mithya, both Satyam in their respective state, Avasthas
- Borrow reality from their respective Reflected Consciousness and mind

viii) 2nd Part - Tarqa Drishti not convinced of DSV :

- Guru undertakes fresh Vedantic teaching
- New student - Agruda Deva introduced
- Vedanta course taught in dream state for him
- Just imagination, not systematic but just to show Jagrat, Swapna are similar

To show :

- Moksha is waking up to your higher self



- Other schools Tarqa Pradhana, Jiva, Ishvara according to other schools Debated
- Itchy intellect interested in other Schools
- Agruda Deva wakes-up in end of Chapter 6

- Na Shastram - Na Shiksham, Na Sisshyo, Na Bandam, Tadeva - Shiva Keva loke
- Dream Guru, Shishya not there Triputi is false, Mandukya negates Triputi

Purva Paksha :

- Karma Upasana = Moksha Sadhanam
- Visishta Advaitin believes Upasana leads to Moksha, Jnanam does not give Moksha or Produce Moksha
- **Jnanam helps me to claim Moksha is my nature and disclaim superimposed Avasthas, Sharirams, Koshas**
- Claims I was Mukta even when I was a Samsari
- I will be Mukta forever
- **Moksha is timeless state of pure existence**
- I am incapable of becoming Baddah, bonded
- I am Asanga Svarupa

Sad Darshanam :

बद्धत्व-भावे सति मोक्ष-चिन्ता
बन्धस्तु कस्येति विचारणेन ।
सिद्धे स्वयं स्वात्मनि नित्य-मुक्ते
क्व बन्ध-चिन्ता क्व च मोक्ष-चिन्ता ॥ ४१ ॥

*baddhatva-bhāve sati mokṣa-cintā
bandhastu kasyeti vicāraṇena,
siddhe svayaṁ svātmani nitya-mukte
kva bandha-cintā kva ca mokṣa-cintā. (41)*

When there is the sense of bondage, anxiety for liberation is there. By the inquiry "for whom is the bondage?" one's own Self, the ever-free, is itself established. Then where is the thought of bondage and where is the concern for liberation? [Verse 41]

• **If I Mistake myself to be Baddaha then I will have Moksha Chintanam, need enquiry.**

- Bandah belong to whom? I am Nitya Mukta Atma
- Bandah, Moksha both not there
- Jnanameva Moksha

Another Purva Paksha :

- Jnanam or Karma can't give moksha by itself
- If so, Veda will have only Karma Khanda not Jnana Khanda
- Both Apaurusheya Pramana valid in their respective fields
- Here Veidika Karma is rituals, not going to office
- Agnihotra for Chitra Shuddhi
- Ask any student in class, only Vedanta understood, not liberated
- Have knowledge, no Liberation
- My understanding not enough
- Continue Karma for the rest of life
- Students get bored 2 More texts for Samuchaya Vadi

i) Sarva Vedanta Siddhanta (end) where Sanyasa discussed :

- In Sadhana Chatushtaya Sampatti, Kshama, Dama discussed
- In Uparathi - Sanyasa Discussed by Shankara

ii) Rama Gita :

In Vichara Sagara, 4 Examples given to debate Samuchaya

i) Pakshhis - 2 Wings

ii) Sethu - Bridge

iii) Vriksha Sinchanam (Watering)

iv) Vrisha - Preservation

- Each example refuted - All wrong examples
- None can prove Samuchaya

Title :

- Karma Upasana Yoho Jnana Virodha
- **Karma, Upasana can't be combined with Jnanam**
- Upasana = Manasam Karma Primary argument
- Virodha will not go together

Example :

a) Oil and water can't Mix will stay separate

b) Light darkness can't exist separately

- Sankshepa Vakhyam for all objections, reply - Samadhanam in following Topics

Topic 397 :

(३९७) कर्म ज्ञानस्य विरोधि – सोऽयं समुच्चयवादो न समीचीनः । येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति । जन्मान्तरे भोगाय हि कर्मानुष्ठीयते । देहस्त्वग्निना दह्यते । तस्माद्देहेन जन्मान्तरभोगो न सिद्ध्यति । तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः ।

Gita - Chapter 18 :

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

Shankara Bashyam Humanity

3 Groups

(i) Dehatmavadi

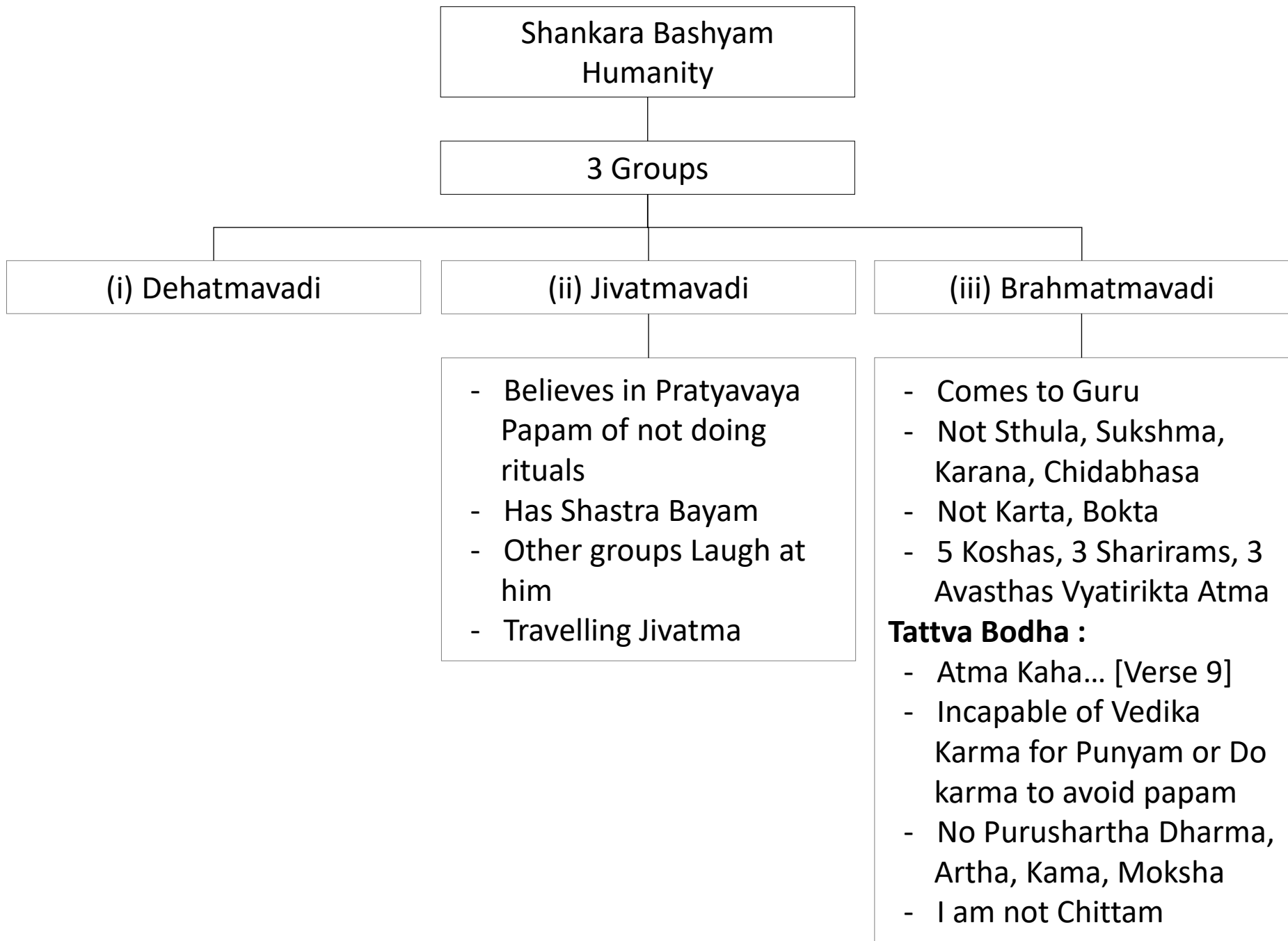
- Nastika
- Body is me
- No Sukshma, Karana, Chidabhasa, chit
- Nothing survives
- Born and gone with body
- Majority of us
- Rituals relevant
- No Punyam, Papam, Punar Janma
- Vedika Karma Non-relevant

(ii) Jivatmavadi

- Astika
 - Only Veda is Proof
 - Jivatma other than body
 - Believe in Sukshma, Karana, Chidabhasa
 - Jiva Survives death
 - Carries
 - Punya Papam
 - Vedika Karma Important
- Gita :**
- Manasashtani, Indriyani
 - Mameivamshe Jiva loke
 - Jiva is within body, and travels
 - Karta, bokta

(iii) Brahmatmavadi

- Astika
 - Only veda is Proof
 - Have gone through rituals, have Sadhana Chatushtaya Sampatti, Chitta Shuddhi
 - Parikshya Lokan Done
- Mundak Upanishad :**
- (1 - 2 - 12)



इन्द्रियाणि पराण्याहुः
इन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिः
यो बुद्धेः परतस्तु सः ॥ ३-४२ ॥

indriyāṇi parāṇyāhuḥ
indriyēbhyaḥ paraṁ manaḥ ।
manasastu parā buddhiḥ
yō buddhēḥ paratastu saḥ || 3-42 ||

They say that the senses are superior (to the body); superior to the senses is the mind; superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman). [Chapter 3 – Verse 42]

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Tattva Bodha :

आत्मा कः ?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा ।

Ātmā kaḥ?

*Sthūla-sūkṣma-kāraṇa-śarīrād-vyatiriktah pañcakośātītah san
avasthātrayaśāksī saccidānanda-svarūpah san yastisthati sa ātmā ।*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

Brahmatma vadi :

- Does karma as loka Sangraha
- Karma taken as karma Abhasa
- Karma does not exist

Jnani :

- **Jnanam and Karma Abhasa Samuchaya exists**
- What is Jnanam? Moksha = Svarupam
- Even Lord can't give Moksha
- Svarupam can't be given, nature
- Bhagavan can't give heat to fire, Svarupam
- Jiva already Mukta

Gita - Chapter 4 :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- When Jnani does karma, it is dummy Karma
- Resolves without Punyam or Papam

Gita - Chapter 4 :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

- Veidika karma Relevant for Jivatma Vadi not for Dehatma, Brahmatmavadi
- Nastika and Jnani resemble
- Both have no thread, Sandhya
- Jnani belongs to 3rd Group - can't do Karma Samuchaya

1st Group :

- Karma Jnanasya Virodhi
- Karma opposed to Jnanam combination Na Samichini not proper

येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति ।

1st Group :

- Body only real, Karma not relevant
- Srardham based on Veda
- Don't see Sukshma Shariram traveling Sraddasya Krutam
- Veidika Karma to experience result in next birth
- Puja, Nitya Naimitta karma to avoid Pratyavaya Papam
- Who experiences Phalam? Surviving Jiva

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.[Chapter 2 - Verse 22]

- Jiva other than body, invisible
- Apaurusheya Shastra = Basis for Hinduism

Why temple, pooja, Sandhya? Veda reveals it :

- Hindu = Veidika
- Veda = Guide book

Revision 357 : Topic 397 :

(३९७) कर्म ज्ञानस्य विरोधि – सोऽयं समुच्चयवादो न समीचीनः । येषां देहातिरिक्तात्मज्ञानं नास्ति तेषां कर्म न सम्भवति । जन्मान्तरे भोगाय हि कर्मानुष्ठीयते । देहस्त्वग्निना दह्यते । तस्माद्देहेन जन्मान्तरभोगो न सिद्ध्यति । तस्मात् देहाति- रिक्तात्मज्ञानं कर्मणो हेतुः ।

i) Direct Sadhanam = Advaita Atma Jnanam :

- Karma Upasana - Indirect Sadhanam prepares mind
- Karma Upasana play no role in liberation

ii) For prepared mind what is important is Vichara, Sravanam / Mananam / Nididhyasanam :

- Vichara Janya Jnanam - Moksha Karanam

iii) Here Jnana karma Samuchaya Vada negated :

- Powerful during Shankaras time
- In Sambandha Bashyam introduction, Shankara Clarifies this

iv) Main Reason of Shankara :

- Sanyasa not obstacle to Moksha just because he can't do Veidika Karma

v) Purva Paksha :

- Sanyasa only for disabled who can't do Namaskara or hear Veda mantra

vi) Maha Narayana Upanishad :

- Vedanta Vigyana Sunishchitārtha, Sanyasa Yogat, yatayat Shuddha Sattva
- Sanyasi as Port Reduction, no possession, family, kitchen responsibilities

vii) Dedicate life to Sravanam, Mananam, Nididhyasanam

viii) Jnana Karma Virodhi - Like light - Darkness

Jnanam	Karma (Laukika / Shastriya)
Aham Akarta, Abokta Sakshi I	Aham Karta, Bokta I, ego I

- Karma and Jnanam can't combine can't Co-exist, is a misconception

Misconceptions :

i) All busy with Laukika - Veidika karmas, can't get Jnanam :

- **Yatra Karma Asti, Tatra Jnana Na Sambhavati...**

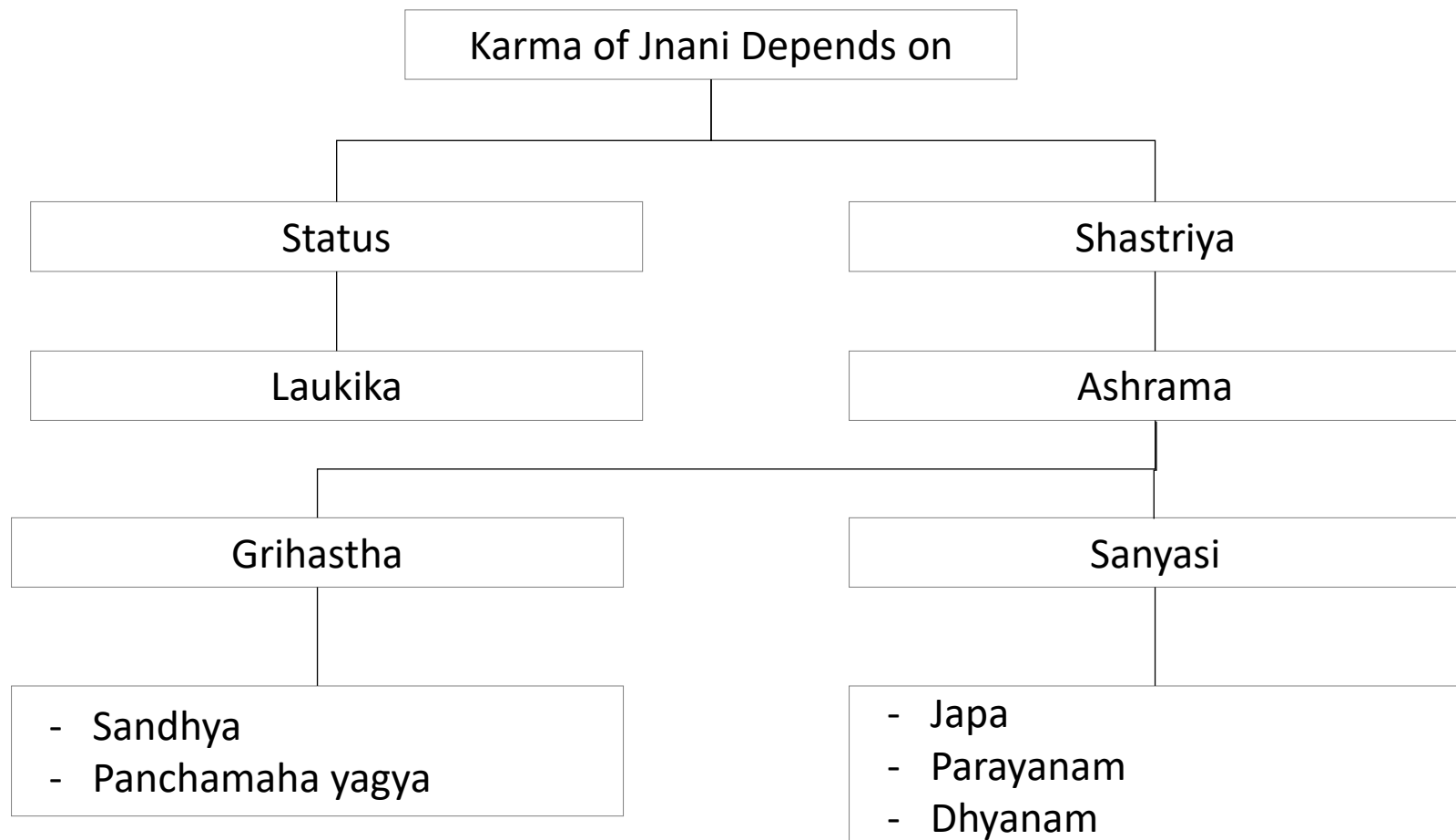
- Grihastha can't get Jnanam
- Jnanam and Karma are opposed to each other

ii) Jnani can't do karma, does not do Karma should not do Karma

iii) Grihastha can't have Jnanam

Gita - Chapter 4 :

- Grihastha Jnani and Sanyasa Jnani Compared



- Virodha should not lead to Misconception

Jnanam and Karma can coexist in a Jnani Grihastha

- Karma has different status of Mind
- Status of mind not visible to us
- Jnani and Ajnani Do Pooja, but attitude towards Karma and themselves for different

Ajnani	Jnani
<p>i) Does Karma for Drishta Phalam</p> <ul style="list-style-type: none"> - Laukika Goals - Punya - Papam <p>Gita :</p> <ul style="list-style-type: none"> - Chapter 2 - Verse 19 - Chapter 4 - Verse 13, 37 - Chapter 5 - Verse 8 <p>ii)</p> <p>iii) Attitude :</p> <ul style="list-style-type: none"> - I am Karta, Bokta <p>iv) Status :</p> <ul style="list-style-type: none"> - Jnana karma Samuchhaya Possible 	<p>i) Does Karma for Adrishta Phalam</p> <ul style="list-style-type: none"> - Moksha - Chitta Shuddhi <p>ii) Karma is roasted seed :</p> <ul style="list-style-type: none"> - Can't germinate into Plant, Punya Papam - Incapable of Agami generation - Punya Papam to be understood as invisible <p>iii) I am Akarta, Abokta :</p> <ul style="list-style-type: none"> - I am Atma in whose presence, Anatma is engaged in Karma - I seem to be engaged but am not <p>iv) Status :</p> <ul style="list-style-type: none"> - Karma Abhasa Jnana Karma Abhasa Samuchhya possible

Ajnani	Jnani
<p>v) Moksha :</p> <ul style="list-style-type: none"> - Sadhya Moksha - Marriage to aid in Moksha - Get Chitta Shuddhi - Does everything for Moksha - Arrange life to get time for Sravanam, Mananam, Nididhyasanam - Ashrama - Immaterial, port reduction significant 	<p>v) Moksha :</p> <ul style="list-style-type: none"> - Nitya Siddha Moksha exists - I am already Mukta - Karma Abhasa never meant for Moksha <p>Gita :</p> <ul style="list-style-type: none"> - Gatha Sangasya Muktasya Jnana Vasthita Chetasa - Kanya Dhanam Done - Nothing to do with Moksha - Abhasa Samuchhaya not for Moksha but in Moksha

Gita - Chapter 2 :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam ||4-13||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṃsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

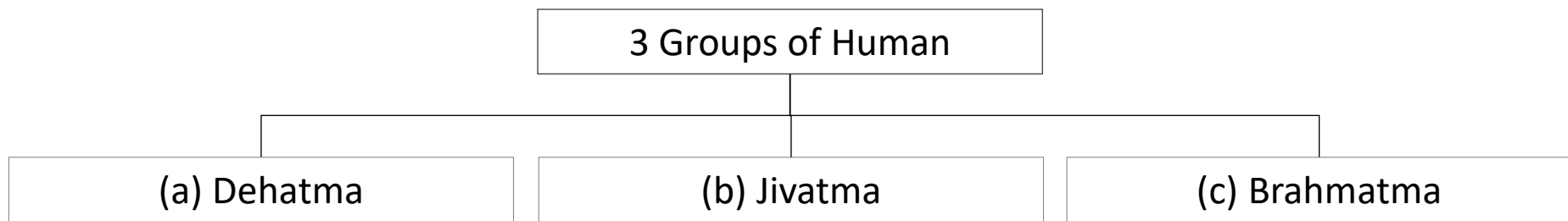
नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

iv) Above is Aside note :

- Guru establishes here Karma - Jnana Virodha



a) Dehatma :

- I am body
- No next Janma, no past Janma
- No Punyam, Papam, Svargam, Narakam, No Sraddham
- Rituals not relevant
- Karma not Sadhana for Moksha
- No connection with Karma

b) Jivatma Badaha :

- Karma relevant follower of Veda Purva
- Worried about next Janma
- If Reborn, will suffer
- Does Punya - Avoids Papam
- I am different from physical body
- I am not Brahman but Jiva

• **Jiva = Sukshma Shariram and Karana Shariram and Chidabhasa**

- Survives death of the body

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः

मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्थाः

अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā

madhyē tiṣṭhanti rājasāḥ |

jaghanyaguṇavṛttisthā

adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

- Many students Jivatmavadi concerned about next Janma
- Do Punya Karma to get conducive next Janma
- Naraka Bhayam, Papa Bhayam
- Religions instil fears - Do this, otherwise Papam
- Nastika better than Religious Papam

तस्य देहभिन्नस्यात्मनः कर्तृत्वभोक्तृत्वज्ञानमपि कर्मणो हेतुः

- I am Jiva, Karta, Bokta
- Karta of Purva Janma, wrong Prarabda, now Bokta, future Bayam
- Punya Papam = Adrishta Phalam
- Affects travelling Jivatma.

- God = CCTV
- Fear created to follow Dharma
- **We must follow Dharma out of maturity and understanding not fear**
- Bhagawan will cut nose and put chilli powder
- Will get Pratyavaya Papam
- Veda promotes fear

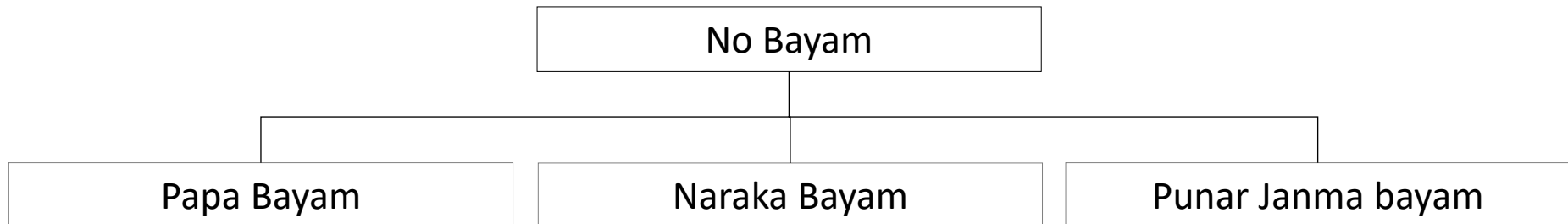
Taittiriya Upanishad :

श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् ।
ह्रिया देयम् । भ्रिया देयम् । संविदा देयम् ॥ ५ ॥

śraddhayā deyam | aśraddhayā'deyam | śriyā deyam |
hriyā deyam | bhiyā deyam | saṁvidā deyam || 5 ||

Gifts should be given with faith; they should never be given without faith; they should be given in plenty, with modesty and with sympathy. Let there be also agreement in opinion (Or friendly feelings) when gifts are offered. [1 - 11 - 5]

- Out of fear, give charity.
- Greatest Advantage of Jnanam



- Jnani has no Bhayam - Follows dharma not out of fear but out of maturity and dharma Vasana
- Habit = Badita Anuvritti

• **Punya papa Phalam only Vyavaharika Satyam, I am Paramarthika Satyam**

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

- Anyatra Dharma, Anyatra Adharma

ज्ञानी त्वात्मानमेवं न जानाति ।

Jnani belongs to 3rd Group Brahmatmavadi Vision :

- I Atma am Brahman because of long Sravanam, Mananam, Nididhyasanam (Longest)
- Brahman beyond Punya Papam

Nirvana Shatkam :

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantra Na Teertham Na Veda Na Yajna
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

What is my Nature?

- Asanga Hetu Garbha Visesham
- I am connectionless, no connection with Punyam - Papam - Vyavaharika Avastha
- Jnani's Knowledge born out of Nididhyasanam, not out of Karma - Action

Knowledge : I am Akarta

- Can't do karma is Jnanam
- Does not say I want Chitta Shuddhi, has no chittam
- Does not want moksha, already Mukta

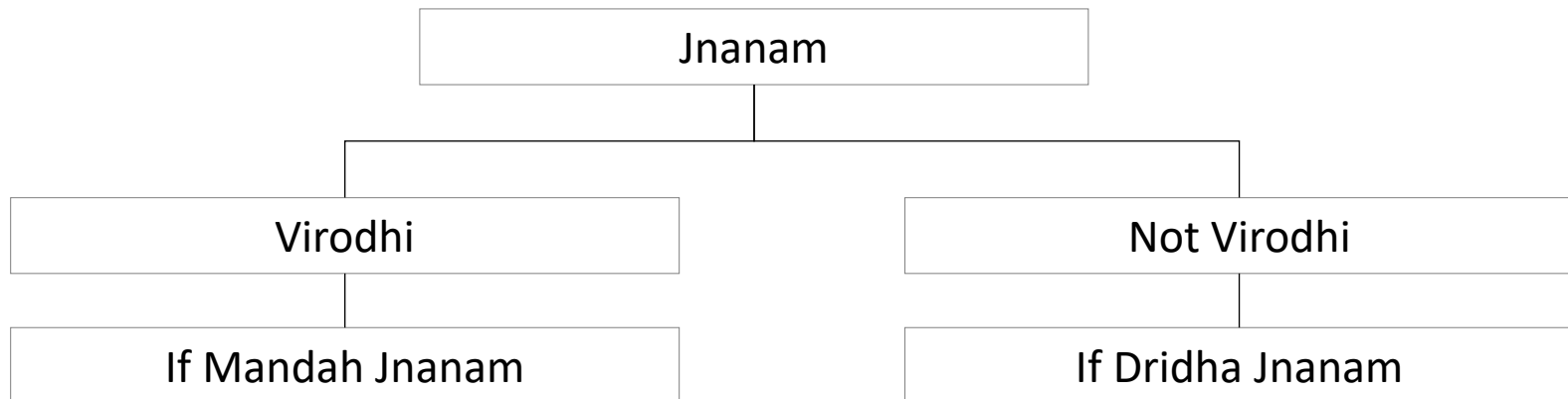
Jnanam - Sat chit Ananda nature, opposed to Karma

- He loves to dwell on Atma instead of Laukika activity

- Hence Karma Virodhi
- During Nididhyasanam kala, makes mind introvert, Karma opposed to Jnanam
- When Jnani not Nishtha, requires Nididhyasanam, withdrawal from Karma as he has nothing to gain
- Jnani involved in Sravanam, Manana, Nididhyasanam, is not involved in Laukika or Vedic Rituals

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । स कर्ता कर्म- फलं च ज्ञानिनः स्वात्मनो भिन्नतया न प्रतीयते । ज्ञानिनः सर्वमात्मस्व- रूपेणैव प्रतीयते । तस्मादपि ज्ञानिनः कर्म न सम्भवति । भाष्यकारैर्ज्ञानिनः कर्माभावो नानाप्रकारैः प्रतिपादितः ।

- Jnani is detached, performs Karma as Loka Sangraha not for Chitta Shuddhi, Moksha, nothing to gain.



- Jnani in Sravanam / Mananam / Nididhyasanam is not involved in Karma.

Purva Paksha :

- Sanyasa is obstacle

Jnani :

- Karma is Obstacle

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । स कर्ता कर्म- फलं च ज्ञानिनः स्वात्मनो भिन्नतया न प्रतीयते । ज्ञानिनः सर्वमात्मस्व- रूपेणैव प्रतीयते । तस्मादपि ज्ञानिनः कर्म न सम्भवति । भाष्यकारैर्ज्ञानिनः कर्माभावो नानाप्रकारैः प्रतिपादितः ।

Karma	Jnanam
i) Argument : <ul style="list-style-type: none">- Kartrutva Bhavana ii) Argument : <ul style="list-style-type: none">- Karta Performs Karma to get Karma Phalam- Aapti, Utpatti, Samskara, Vikara, Nasha- Karma Phalam away spatially, timewise Example : <ul style="list-style-type: none">- Medicine for Arogyam	<ul style="list-style-type: none">- Jnani understands Aham Eva Idagum Sarvam Gita : <ul style="list-style-type: none">- Chapter 10 - Verse 20- Aham Atma Gudaksha- Nothing different from me- Everything is Nama Rupa in Consciousness- Exists in Adhishtana Atma which is my self

Karma	Jnanam
Example : <ul style="list-style-type: none"> - Wants to go to heaven - Difference in objects is condition for Karma Anushtanam 	Kaivalyo Upanishad : <ul style="list-style-type: none"> - Mei Eva.... - Vyavaharically differences experienced in 14 Lokas - Sense organs designed to see differences and distances

Gita - Chapter 10 :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ ।
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

In Understanding Jnani knows : Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- The universe is the reflection in the mirror of Consciousness
- The truth is Supreme Brahman, one without a second
- Mind, senses, intellect can only discern the reflection of the Atman
- The Identity of Self and Brahman apparent after realisation
- I offer my profound Salutations to the auspicious Guru who is an embodiment of Dakshinamurthy and whose Grace is responsible for the illumination, Nijantargatam
- For Jnani nothing different in understanding.

Ajnani	Jnani
<ul style="list-style-type: none"> - Kartru and Karana associated with Bheda Jnanam - Differences and distances - Karta gets Karma Phalam - Bheda Seen by Ajnani 	<ul style="list-style-type: none"> - Jnanam associated with Abheda Jnanam - No difference, no distance no time - Vision of Jnani

किञ्च कर्तुः कर्मफलस्य च भेदज्ञानं कर्मणो हेतुः । स कर्ता कर्म- फलं च ज्ञानिनः स्वात्मनो भिन्नतया न प्रतीयते । ज्ञानिनः सर्वमात्मस्व- रूपेणैव प्रतीयते । तस्मादपि ज्ञानिनः कर्म न सम्भवति । भाष्यकारैर्ज्ञानिनः कर्माभावो नानाप्रकारैः प्रतिपादितः ।

Moksha Sadhana Vichara :

- **Jnanam alone more than enough to get moksha**
- Moksha not something to be acquired by us, It is Siddham
- When we have revised perception of ourselves as Sakshi Chaitanyam, instead of looking at us as Ahamkara
- We are Nitya Mukta, ever free, Amrutaha, immortal
- We are not getting Ahamkara moksha
- Moksha important Topic in Vichara Sagara - Talk 358 - Very good
- Not working for Ahamkara's liberation.

Ahamkara	Sakshi
<ul style="list-style-type: none"> - Finite, can't become infinite - Vyavaharika Satyam - Jivatma Bhava - Karta - We do Sadhana Chatushtaya Sampatti not for conversion of Ahamkara but to claim I am not Ahamkara 	<ul style="list-style-type: none"> - Infinite - Paramartika Satyam - Sarvatma Bhava - Akarta can't become finite - Jnani claims Sakshi Status

• **Moksha and Jnanam simultaneous no Krama**

- After Jnanam can't work for moksha
- If I am working for moksha means I do not have Jnanam, still Ajnani
- To reach Singapore, I have to travel but if I am already in Singapore no travel is required

• **We are not working for Ahamkara to get moksha but claim already existing Atma Sakshi as my real nature**

- Ahamkara is Karta, has Sanchita, Agami, Prarabdha is the whole approach
- Revising attribute towards myself is aim of Vedanta

Revised Attitude :

- **I am Sakshi Nitya Mukta, claim siddha moksha not accomplishment of Satya Moksha**

Vivekachudamani :

- Sadhya moksha has logical contradictions
- After Jnanam I am liberated, is impossible for Vedantin

Purva Paksha :

- Status out of Comparision

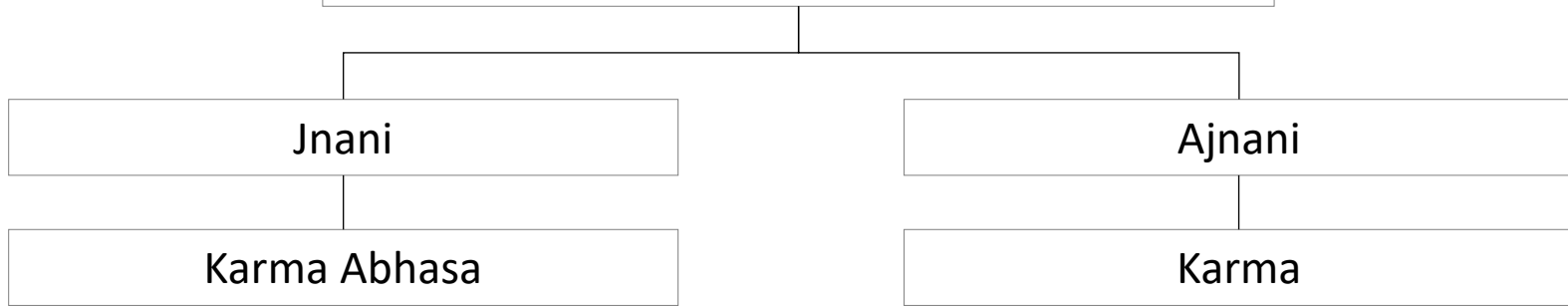
Tarqa Drishti :

- Now Discusses Jnana Karma Samuchaya to have Sadhya moksha

Main Argument :

- Impossibility of co-existence
- Jnani performs Karma as per ashrama status
- Pancha Maha Yagya, Sanyasa Deeksha Japa, Omkara Japa, Agnihotra
- In physical coexistence, karma of jnani does not deserve Karma status but Karma Abhasa status
- Why? Because of internal contradiction
- No external contradiction

At Level of attitude Karma and Karma Abhasa



Ajnani	Jnani
i) Akartrutva Bhavana : <ul style="list-style-type: none"> - Gita : Chapter 5 - Verse 8, 9 - Pashyan Sarnvan - Dummy Karma Example : <ul style="list-style-type: none"> - Unauthorized cheque - Invalid - Can't produce Punya Papam ii) Bheda Bhavana : <ul style="list-style-type: none"> - Dvaita Bhavana - Goal = Svarga or Brahman - karma and Karma Phala Away from him iii) Vision of Triputi	i) Kartrutva Bhavana : ii) Abheda Bhavana : <ul style="list-style-type: none"> - Advaita Bhavana - Sarvatma Atma Bhavana - Gita : Chapter 5 - Verse 18 - Brihadaranyaka : Chapter 2 - 4 - 6 - Gita : Chapter 5 - Verse 24 - Gita : Chapter 6 - Verse 31 - Not visually but intellectually, with Jnana Chakshu - Samatvam Praviliyate - Jnani sees Atma everywhere, Bhagawan everywhere - Bhagawan = Atma, no Triputi

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

ब्रह्मार्पणं ब्रह्म हविः
 ब्रह्माग्नौ ब्रह्मणा हुतम् ।
 ब्रह्मैव तेन गन्तव्यं
 ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
 brahmāgnau brahmaṇā hutam |
 brahmaiva tēna gantavyam
 brahma karma samādhinā || 4-24 ||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

विद्याविनयसम्पन्ने
 ब्राह्मणे गवि हस्तिनि ।
 शुनि चैव श्वपाके च
 पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
 brāhmaṇē gavi hastini |
 śuni caiva śvapākē ca
 paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

सर्वभूतस्थितं यो मां
भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि
स योगी मयि वर्तते ॥ ६-३१ ॥

sarvabhūtaasthitaṃ yō māṃ
bhajatyēkatvamāsthitaḥ ।
sarvathā vartamānō'pi
sa yōgī mayi vartatē || 6-31 ||

He, who, being established in unity worships Me, dwelling in all beings, that yogi abides in Me whatever be his mode of living. [Chapter 6 – Verse 31]

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
ब्रह्म वेद, क्षत्रं तं
परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,
भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,
सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;
इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,
इमे देवाः, इमामि भूतानि,
इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano
brahma veda, kṣatram taṃ
parādādyo'nyatrātmanaḥ kṣatram veda,
lokāstaṃ parāduryo'nyatrātmano lokānveda,
devāstaṃ parāduryo'nyatrātmano devānveda,
bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
sarvaṃ taṃ parādādyo'nyatrātmanaḥ sarvaṃ veda;
idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
ime devāḥ, imāmi bhūtāni,
idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts (Slights) one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are this Self. [2 - 4 - 6]

कर्मणो ज्ञानस्य च फलतोऽपि विरोधोऽस्ति । तस्मादपि ज्ञानकर्मणोः समुच्चयो न युज्यते । (१)
कर्मणः फलमनित्यः संसारः । (२) ज्ञानस्य फलं नित्यो मोक्षः ।

iii) Argument - Virodha :

- To show Jnanam and karma are different in terms of their result

Karma Phala	Jnana Phala
<ul style="list-style-type: none">- Result is Anityam, Samsara- Aapti, Utpatti, Samskara, Vikara, Nasha	<ul style="list-style-type: none">- Result Nityam, Moksha

Topic 398 :

(३९८) आत्मनि जात्याद्यध्यासः कर्महेतुः । ज्ञानिनस्तद- भावश्च –
आत्मनि जात्याश्रमावस्थानामध्यासः कर्महेतुः । तत्तद्जात्याश्रमावस्था- नामनुरूपतया
भिन्नभिन्नकर्माणि शास्त्रेषु विहितानि । तस्माद्जात्यादीनामध्यासः कर्महेतुः ।

4th Contradiction :

i) Kartrutva - Akartrutva Bhavana Virodha

ii) Bheda - Abheda Bavana Virodha

iii) Nitya - Anityatva Sadhana Bhavana Bheda

iv) Similar to 1st one :

- Jiva identifies with Varna, ashrama
- Self-identity = Jiva bhavana
- Veidika karma based on Ashrama identity
- Raja suya Yaga, Vaishyasthoma Yaga - Brahmanas can't do
- Agnihotra for Grihastha
- Samita Dhanam for Brahmachari - Sanyasi can't do
- Athi Varna Ashrama - Done for Loka Sangraha
- Invalid in Vedic vision
- For Grihastha jnani, Sarva Karya Sanyasa written off in 14 Lokas

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ |
sa yat pramāṇaṁ kurutē
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- Does not bring difference to me
- No Pratyavaya Papam but for Loka Sangraha
- Ajnani looks upon himself as Jiva (Jivatvam = Adhyasa)
- Adds further Adhyasa
- Brahmana Jiva, chants Abhivadhaye
- Haritha Agothra Apasthamba sutra to avoid Pratyavaya and gain Punyam do karma rituals

• **Adhyasa of varna is Karma Hetu to get Punyam**

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[I – I – 6]

हृदाकाशे चिदादित्यः सदाभातिनिरन्तरम्
उदयास्थमयौनस्थः कथं सन्द्याम् उपास्महे?

In my Intellect

Sunlight of Brahman has
Arisen

- No Sandhya, or Prathasma
- Hence no Sandhya Vandanam
- No ignorance

No religious pollution of
thittu

- Mother
- Avidya Dead

- Son
- Jnanam born

मृतमोहमयी माता, जातो ज्ञानमयशिशु
अशौचौद्वयसंप्राप्ते, कथं सन्ध्याम् उपास्महे?

- Hence no rituals for me
- Rituals have conditions

Example :

- Krishna Keshaha Agni Na Dhita Vedha Vidhi
- Agni Adana karma requires black hair in the head
- Dyed, westerners, can't do rituals
- Atma has no Avastha
- Avastha = Adhyasa - Responsible for karma
- Ashrama and Varna Adhyasa for endless karmas
- Conversion to Hinduism for doing Karma, can't fix Ashrama - Varna for new converts

Chinmaya :

- All are or were Hindus
- Varna Adhyasa, superimposition is condition for Karma
- What is the new problem?

यद्यपि जात्याश्रमावस्था देहस्यैव धर्माः । कर्मिणश्च 'देहे आत्म- बुद्धिर्नास्ति, किन्तु स देहभिन्नमेवात्मानं कर्तारं मन्यते' इति पूर्वमुक्तम् ।

In Topic 397 :

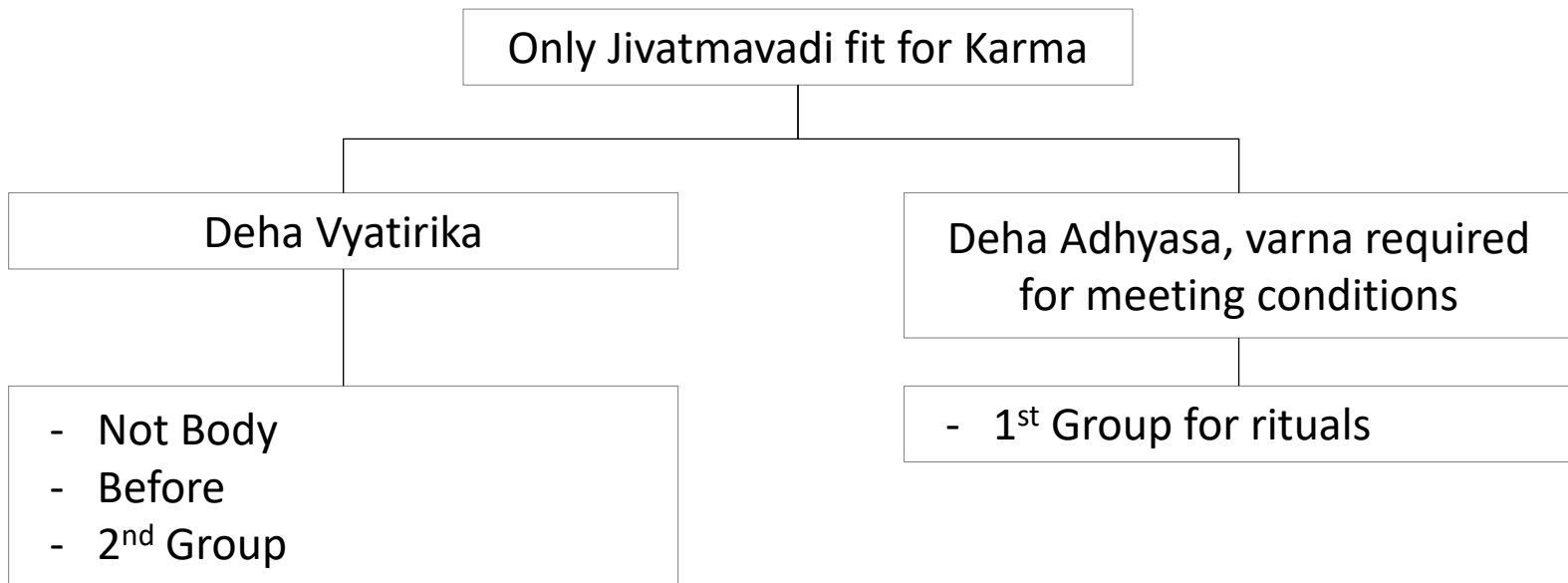


Jivatma Vadi :

- Deha Vyatirikta Jiva exists
- Not body, but soul, ego which travels is Karta, Bokta, takes new bodies, has punya papa

Brahmatma Vadi :

- Akarta, Abokta, No Punya Papam, no travel
- All-pervading, no body, mind, Brahman



- Both are contradictions
- Previously 2nd Group qualified
- Now 1st Group qualified

Purva Paksha :

- What is correct?

Ingenious Answer :

- 2nd Group alone is qualified
- I am different than Atma understanding is there (Jnanam)
- I do actions based on Adhyasa of Varna - Ashrama
- Both conditions can co-exist.

Purva Paksha :

- How you are different from body and still say Abhivadaye
- Varna belongs to Deha, technical - Co- existence
- I am Jiva different from body
- I am Karta with Gothram identity

How contraction is Resolved?

तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्यतिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्र- जन्यपरोक्षज्ञानमस्ति ।

Purva Paksha :

- Co-existence of 2 Contradictions exist in a ritualist
- There is a Varna ashrama identity
- Even though he says no identity

Pratyaksha Jnanam	Paroksha Shastra Jnanam
I am Body	I am different from Body, I am not Deha

- Shastra Jnanam not available for Pratyaksham, otherwise whole humanity will claim.

Pratyaksha	Aparoksha Jnanam	Paroksha Jnanam (through Scriptures)
<ul style="list-style-type: none"> - Dehatma Pratiti - I am individual, son, brother, old 	<ul style="list-style-type: none"> - Aham Brahma Asmi 	<ul style="list-style-type: none"> - I am not Dehatma knowledge from Shastra

- **Contradictory Status can exist if known through 2 Different types of Pramanams.**

Revision 359 :

तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्यतिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्र-जन्यपरोक्षज्ञानमस्ति । देहे आत्मज्ञानमपरोक्षमस्ति । यदि कर्मिणो देहाति-रिक्तस्यात्मनोऽपरोक्षज्ञानं स्यात् तदा तज्ज्ञानं देहे अपरोक्षात्मज्ञानस्य विरोधि भवेत् । परोक्षज्ञानस्यापरोक्षज्ञानेन विरोधो नास्ति । तस्मात् देहभिन्न-कर्त्रात्मज्ञानं देहात्मज्ञानं चेति द्वयमध्येकस्यैव युज्यते ।

i) Jnanam alone gives moksha without support :

- Karma Upasana important, no direct role, will get Moksha after death
- Karma - Upasana can't be combined because of invisible internal attitudinal differences

ii) Jnani can do Karma but with a different attitude, 3 bhava Virodhams discussed

i)

Jnanam	Karma
Associated with Akartrutvam	Associated with Kartrutvam

- Can't simultaneously entertain 2 different attributes - Mutually opposed

ii)

Jnanam	Karma
Associated with Abheda Bhava	Associated with Bheda Bhava

iii)

Karma Phalam	Karma Phalam
<ul style="list-style-type: none">- Moksha - Nitya Phalam- Serves see differences, Superficial- One Atma behind all Brihadaranyaka Upanishad : <ul style="list-style-type: none">- Idam Sarvam yadayam Atma Chandogyo Upanishad : <ul style="list-style-type: none">- Atma Purastat, Pashchat, Dakshinataha	<ul style="list-style-type: none">- Svarga - Anitya Phalam Bhavana

ब्रह्म तं परादाद्योऽन्यत्रात्मनो
 ब्रह्म वेद, क्षत्रं तं
 परादाद्योऽन्यत्रात्मनः क्षत्रं वेद,
 लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद,
 देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद,
 भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद,
 सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद;
 इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः,
 इमे देवाः, इमामि भूतानि,
 इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṃ parādādyo'nyatrātmano
 brahma veda, kṣatram taṃ
 parādādyo'nyatrātmanah kṣatram veda,
 lokāstaṃ parāduryo'nyatrātmano lokānveda,
 devāstaṃ parāduryo'nyatrātmano devānveda,
 bhūtāni taṃ parāduryo'nyatrātmano bhūtāni veda,
 sarvaṃ taṃ parādādyo'nyatrātmanah sarvaṃ veda;
 idaṃ brahma, idaṃ kṣatram, ime lokāḥ,
 ime devāḥ, imāmi bhūtāni,
 idaṃ sarvaṃ yadayamātmā || 6 ||

The Brāhmaṇa ousts (Slight) one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are this Self. [2 - 4 - 6]

Chandogyo Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स
पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहंकारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa
purastātsa dakṣiṇataḥ sa uttarataḥ
sa evedaṃ sarvamityathāto'haṃkāraśa
evāhamevādhastādahamupariṣṭādaham
paścādaham purastādaham
dakṣiṇato'hamuttarato'hamevedaṃ
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- 3 Reasons enough to Prove Samuchhaya not possible

Jnani	Karmi
<ul style="list-style-type: none">- I am Sharira Vyatirikta Atma- No Janma, No Gothram- No Varna Ashrama Abhimana- Shiva Kevolokam- Requires Abhimana Abhava- We can't combine	<ul style="list-style-type: none">- Associated with Varna Ashrama- Caused by Deha - Manas Notion- Requires Abhimana- Has varna Ashrama Abhimana

3 Vadis

Dehatma

- I Am Body
- Don't Survive death
- No Veidika Karma

Jivatma

- I am different from body
- I Survive death
- Have Kartrutva, Boktrutva Bhavana
- Travels after death

Gita :

- Oordvam Gachhanti tat Svastaha
- Travel depends on Punya Papam
- Karta Does Vedika Karma based on Varna Ashrama, Gothram, Abhimani

Brahmatma

- Neither dehatma or Jivatma
- Survive death of Body
- I am not Parichinna, Limited deha, Jiva but Aparichinna, limitless (in time, Space, Objects)
- In Capable of travel
- No Veidika Karma

Jivatma :

- I am different from body
- I can't have Varna - Ashrama Abhimana

Jivatma :

- I am different from body
- I can't have Varna - Ashrama Abhimana
- Jivatma vadi can't become Dehatma vadi but does Karma

How can you combine to perform Vedika Karma?

Guru :

i) You are right but it is possible to co-exist :

- You are a genuine Purva Paksha

ii) Veidika Karma requires a combination of Dehatma vadi and Jivatma vadi (Sharira Vyatirikta Atma) :

- Combination appears, though not logically feasible
- Jati Requires Dehatma buddhi
- Veidika : not in 1st group

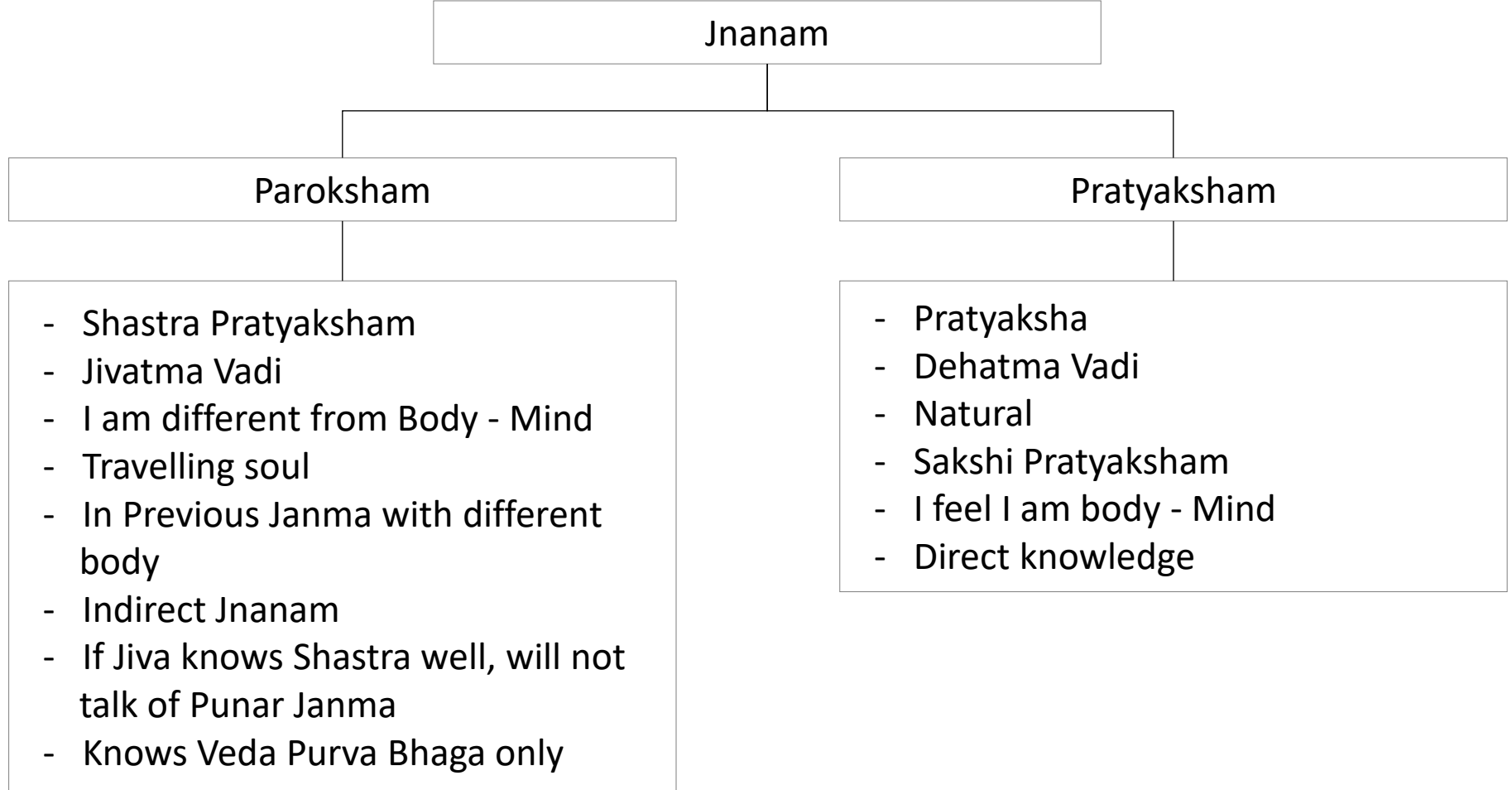
- | |
|--|
| <ul style="list-style-type: none">• Ritualist can't have Varna Ashrama normally• Understands I am different from body |
|--|

- Identifies with Varna, Ashrama also like Dehatma vadi

तस्मादात्मनि जात्याश्रमावस्थानां प्रतीतिः कर्मिणोऽपि न युज्यत एव । तथापि कर्मिणो देहव्यतिरिक्तस्यात्मनोऽपरोक्षज्ञानं नास्ति । किन्तु शास्त्रजन्यपरोक्षज्ञानमस्ति ।

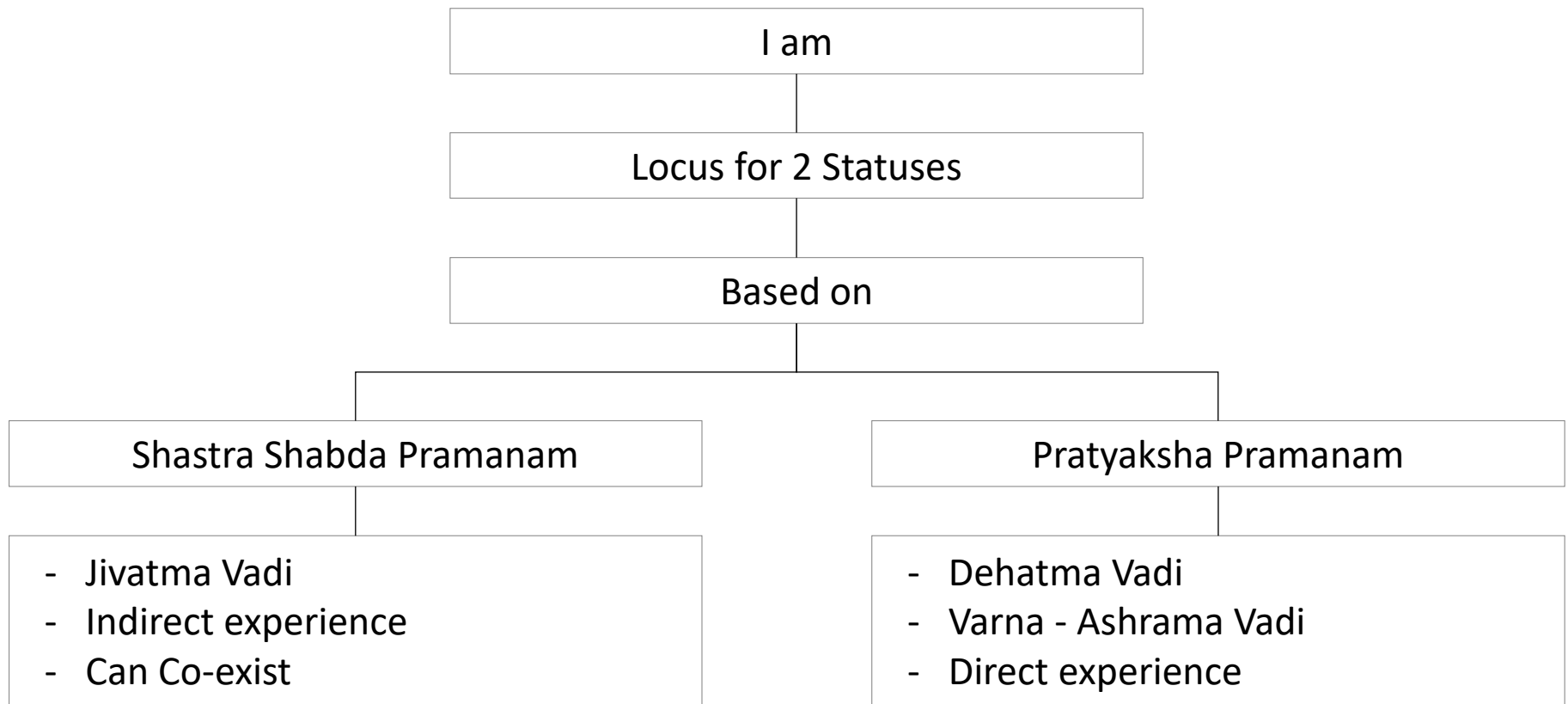
- Contradictory Statuses can Co-exist because knowledge is of 2 Categories.

Panchadasi - Chapter 9 - Elaboration :



Nastika :

- No Jiva survives death
- Jiva status not Aparoksham
- I am Aparoksham or Paroksham
- My Punya Papam is Paroksha for me, distant, unseen
- Come to know by Shastra Pramanam, about me only
- It is Shastra based Anumanam
- When I suffer without visible reason
- My karma Phalam = Shastri logic, Anumanam
- Shastra Anumanam, not my Swatantra Anumanam
- Jnanam of Punya Papam, Punar Janma, god, is Shastra based, hence Paroksha Jnanam.
- Body = Sakshi Pratyaksham
= Aparoksham



- Ritualist = Combination of 2 Categories of Jnanam
- Dehatma vadi and Jivatma vadi

Purva Paksha - Genuine :

- If both are Aparoksha Jnanam, then Shastra redundant
- Both Jnanam talk about my own status - One real (Traveller), other unreal (In the body)

Conditional discussion for ritualist :

- I am different from body = Paroksha Jnanam
- I am body = Sakshi Pratyaksham by direct enquiry
- Knowledge gained through Shastra = Paroksha Jnanam
- If it was of same category, contradiction won't exist
- If through karma, Knowledge is Aparoksham (without Shastra) that knowledge = contradiction

For Dehatma vadi :

Paroksha	Aparoksham - No Contradiction
Pratyaksham	Shastram

For Ritualist - Unique Combination :

- Example = Rain Sun together - Rare
- 2 Contradictory Statuses at same time
- I am Karta Jiva different than body - Ritualist claims
- Parallely claims Gothra, etc in Shashti Apti Poortam

Example from Panchadasi :

अपरोक्षशिलाबुद्धिर्न परोक्षेशतां नुदेत् ।
प्रतिमादिषु विष्णुत्वे को वा विप्रतिपद्यते ॥२३॥

aparokshashilaabuddhirna paroksheshataam nudet ।
pratimaadishu vishnutve ko vaa vipratipadyate ॥ 23 ॥

The perception of a stone image is not opposed to an indirect knowledge of the deity whom the image represents. Which devotee contradicts the idea of Vishnu in the image?

[Chapter 9 - Verse 23]

अत्र दृष्टान्तः — शिलादार्वादिनिर्मितमूर्तेः शास्त्रजन्यं परोक्षमीश्वरज्ञानमस्ति ।
शिलादिज्ञानमप्यपरोक्षमस्ति । तयोर्ज्ञानयोर्नास्ति विरोधः । एकस्यैव पुरुषस्य द्वे अपि बुद्धी भवतः
। रज्जौ यस्य सर्पभिन्नत्वज्ञानमपरोक्षं जायते तस्यापरोक्षसर्पभ्रान्तिर्निवर्तते । अनेन
चापरोक्षभ्रान्तेरपरोक्षज्ञानेनैव विरोधः परोक्षज्ञानेन न विरोध इति नियमः सिद्धः ।

- w.r.t. Co-existence of 2 Different knowledge, 2 Categories exist

Example :

- Create Idol of Krishna in wood / Stone
- Puri Jagannath = wood

Murti	Invoke
<ul style="list-style-type: none"> - Stone inert - Pratyaksha Jnanam 	<ul style="list-style-type: none"> - Chetana Devata, give food - Deity Status not Pratyaksha Jnanam - Jnanam born out of Shastra - Devata will come there, not my imagination

One Stone / One Locus / One Photo

2 Statuses

Shilatvam

- Paper
- Achetana

Devatvam, Chetana

- Guru
- Do Puja Aradhana

Co-existence of 2 Buddhi in one locus /
2 Jnanams

Paroksha

- Devata Jnanam
- Sentient
- Based on Shastra Pramanam

Pratyaksham

- Shilatvam
- Stone, Pratyaksham
- Inert wood, stone, turmeric
- Powder Mahaganapate Avahayami

- Co-existence proves no Virodha, No Contradiction.
- Justify with different Statuses of Jnanam.

Co-existence

Brahman

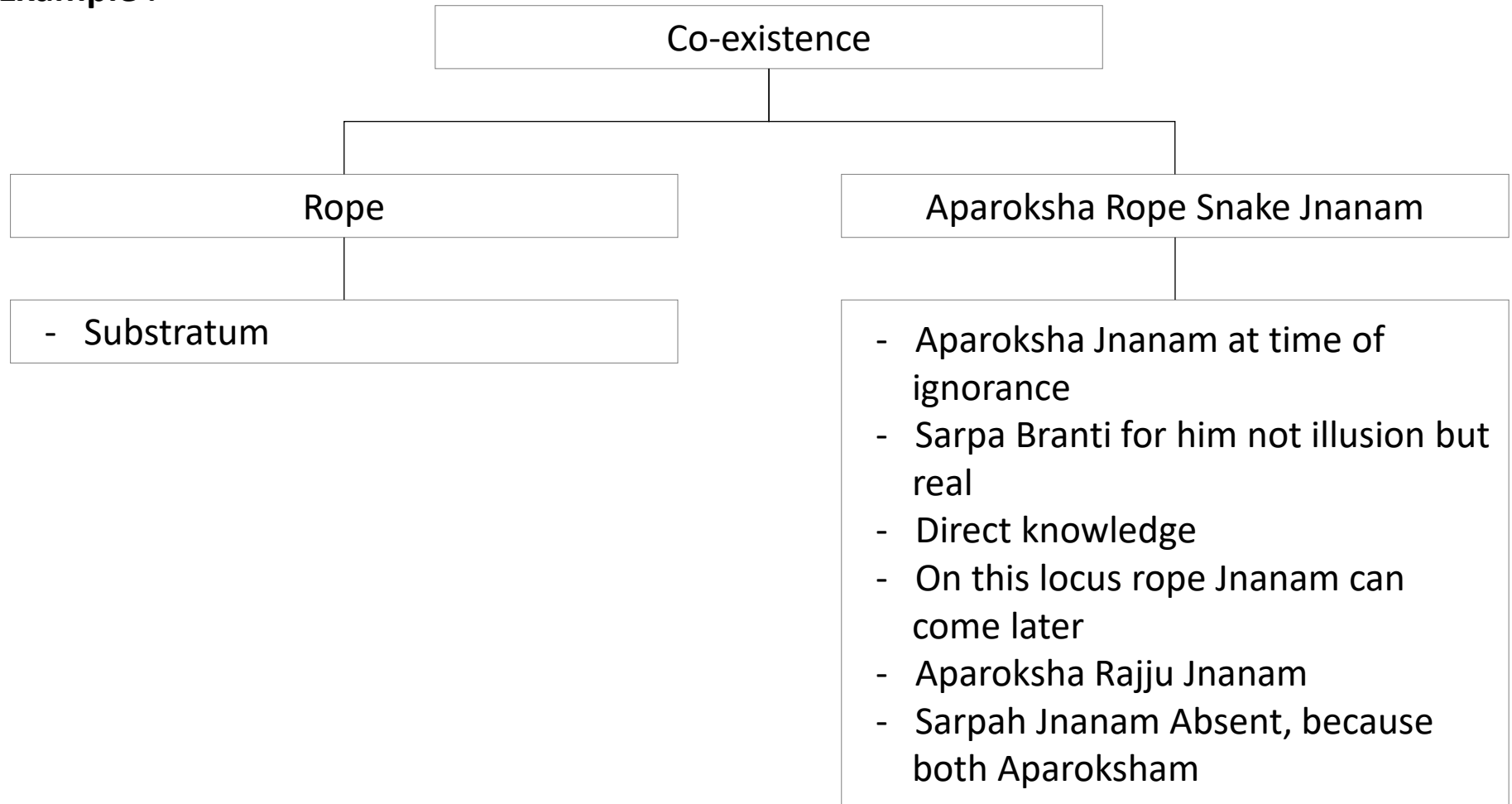
Shruti

Pratyaksha

Body / Mind / Intellect

- Bavana and Shastra can go together, hence pray to any form of god
- If both Aparoksha, contradiction will be there

Example :



- If they Co-exist contradiction, same category of knowledge.
- If different category can Co-exist.

Brahman	World
<ul style="list-style-type: none"> - Shruti Pramanam - Higher Jnanam - Para 	<ul style="list-style-type: none"> - Pratyaksha Pramanam - Lower knowledge - Apra

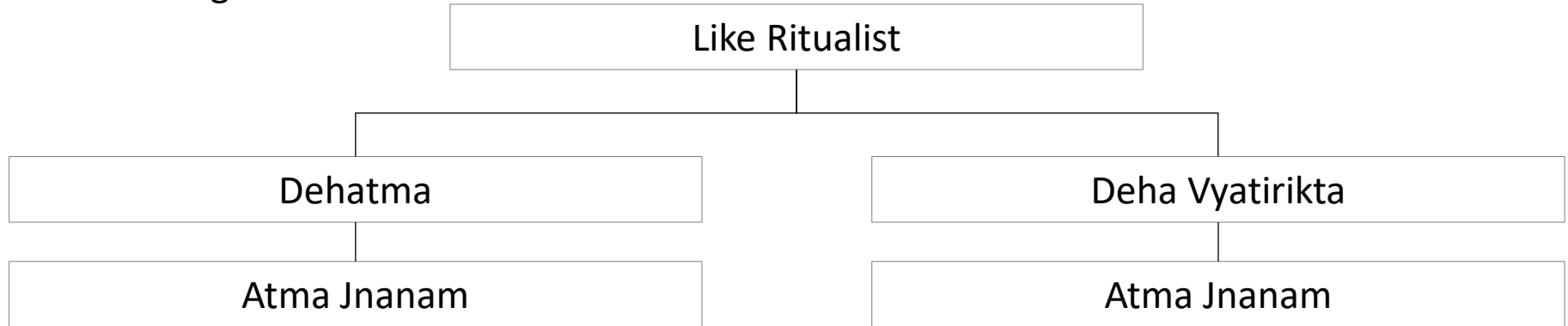
Both knowledge can Co-exist in one
Buddhi / Locus

2 Levels of Jnanam



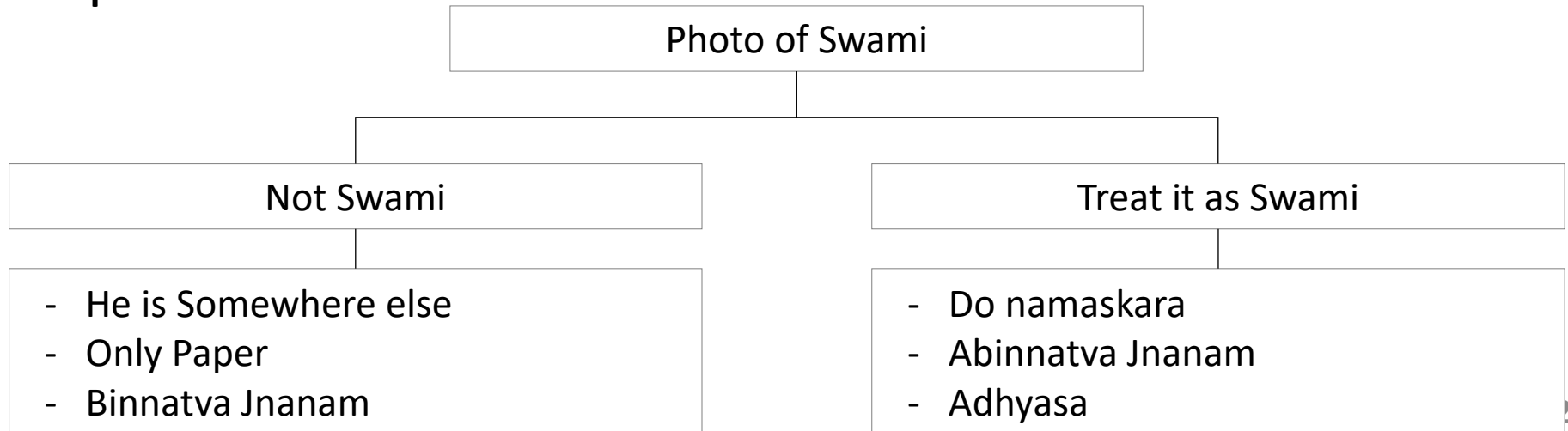
तस्माद्देहभिन्नस्यात्मनः परोक्षज्ञानं देहे अपरोक्षात्मज्ञानं चैकस्य युज्यते ।

- Aparoksha Branti Jnanam can be negated only by Aparoksha sat Vastu Jnanam not by paroksha Jnanam
- Vidyaranya gives new law in Panchadasi - Chapter 9
- 2 Contradictory statuses can coexist if their knowledge becomes 2 Different categories.

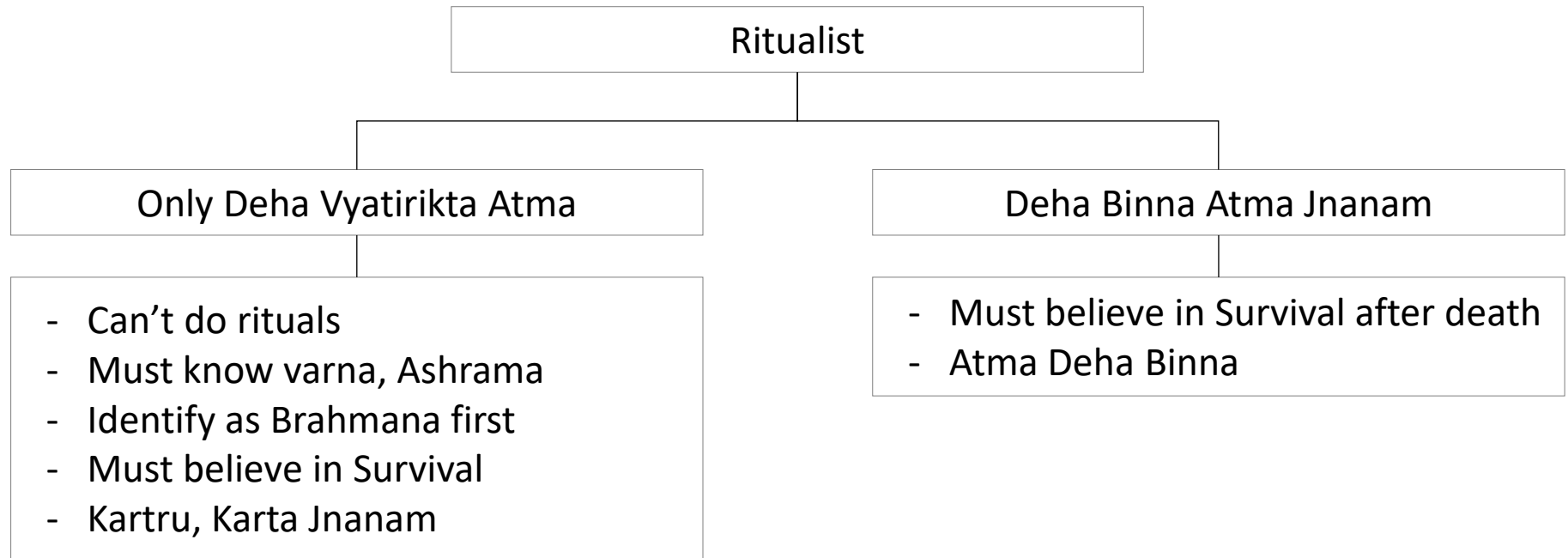


- Both can Co-exist, Yujiyate Logically possible
- Normally Contradictory Statuses can't Co-exist.

Example :



- Ritualist requires both Jnanams to do rituals



- Brahmatma vadi can't do ritual
- Ritual requires - Deha Vyatirikta Atma
 - Deha kartrutva Papa Punyam
- I am different from body and I am Karta

Jnani :

- **I am different from body - Ok**
- **He can't say I am Karta, has Akarta Bavana**
- Akruta bhavana is Virodha
- **Ritualist has wrong knowledge - I am Karta**

- **Ritualist**
- **I am different from body**
- **I am Karta - Branti - Delusion**

- Jnani does not have Branti, why?
- He has Aparoksha Jnanam
- I am Akarta Asmi, Shastra Janya Aparoksha Jnanam (Mahavakya Janya aparoksha Jnanam)
- Never Karta, can never do Karma
- If he does karma, it is karma Abhasa
- Veda makes him disqualified for Vedic karma
- Veidika karma will be like error in signed cheque, not valid
- Veda makes jnani disqualified for Veidika karma
- Inside mind, I am Akarta notion
- This karma automatically becomes karma Abhasa, can't give Punyam or Papam
- Person Non-grata need not take Sanyasa
- You cannot Generate Punyam with Aham Brahma Asmi Jnanam

Revision 360 :

आत्मा देहभिन्नोऽपि कर्तृरूप इति ज्ञानं कर्महेतुः । तच्चात्मनः कर्तृरूपेण ज्ञानं भ्रान्तिः । विदुषस्तु सा भ्रान्तिर्नास्ति । तस्माद्विदुषो नास्ति कर्माधिकारः।

i) Refutation of Jnana karma Samuchayam

3 Reasons :

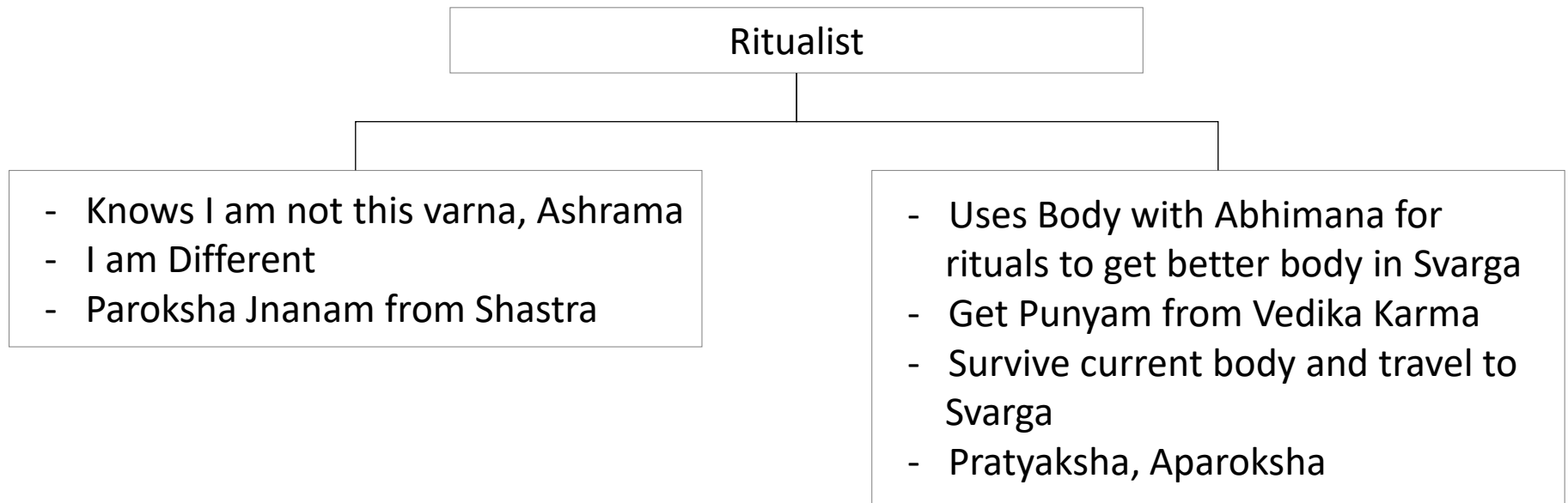
a) Kartrutva - Akarta bhavana

b) Bheda - Abheda bhavana

c) Nitya - Anitya Phala Bheda bhavana

- Ritualist must have Varna ashrama, Gothra, Abhimana to do rituals
- Jnani has no Abhimana
- Jnanam and Karma are opposed to each other

Jnanam	Karmi
I am Akarta Satchit Ananda	I am Karta, Bokta



How to resolve this? Technical :

- 2 Levels - Paroksha, Pratyaksham

Nastika :

- I am body alone

Ritualist :

- I am different from body

Jnani :

- Ahamkara identifies with body not I - Sakshi
- I have no Punya - Papam has no Ahamkara, Mamakara
- Knows Asangohi Ayam Atma

Ritualist :

- I am not body but owner of the body
- Mamakara, no Ahamkara by being Karta - Bokta, earned Punyam, and have paid by Punyam to get this current body
- Varna Ashrama Abhimani

ii) Another Argument :

Karma	Jnanam
Associated with Kartrutvam	Associated with Akartrutvam

- Both can't go together, can't Co-exist

iii) Purva Paksha :

- How grihastha does Pancha Maha Yagya?
- With Co-existence important point, answer
- Grihastha - Karma not called Karma but Karma Abhasa
- Has Shraddha but has lost eligibility of doing Karma by gaining Akarta Atma Jnanam
- In Vedic constitution, not eligible for Karma

Example :

- Cheque signed by ineligible person, check invalid
- In heaven, Chitragupta will not honour his Karma = Karma Abhasa

Jnana Yogi	Jnani
<ul style="list-style-type: none"> - Not gained Jnanam - Doing Sravanam / Mananam / Nididhyasanam - Still Ajnani - Karma Yoga and Jnana Yoga for Ajnani - Accept Jnana Yoga and Karma Yoga 	<ul style="list-style-type: none"> - Gained Jnanam - Jnana Yoga and Karma Abhasa can continue - Jnani can't do karma Yoga

- **No Jnana and Karma - Samuchhaya**

Gita :

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

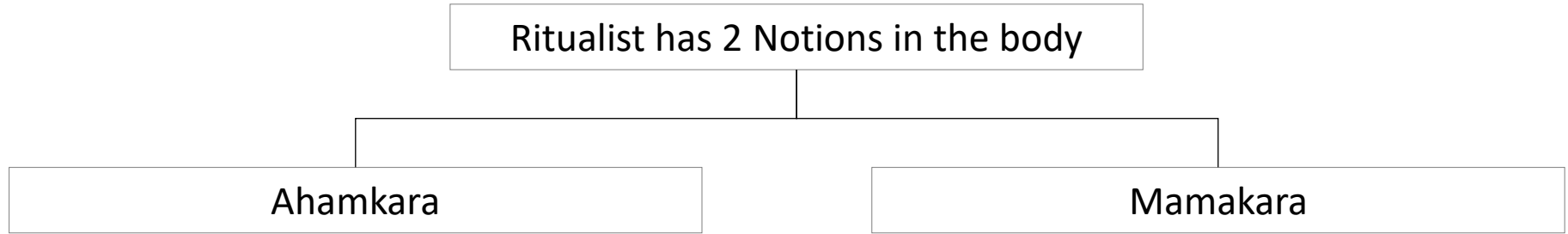
karmaṇyēvādhikāraṣṭē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmaṇi || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- If Jnani - No Karma Adhikara

देहे अपरोक्षात्मबुद्धिर्यदि स्यात्तदा देहधर्मजात्याश्रमावस्थाः प्रतीयेरन् । सा च देहात्मबुद्धिर्विदुषो नास्ति । किन्तु ब्रह्मरूपेणात्मनोऽपरोक्षज्ञानमस्ति । तस्माज्जात्याश्रमावस्थाभ्रान्त्यभावादपि विदुषो न कर्माधिकारः ।

- 4th Argument Consolidation for Dehi
- I am body notion = Dehatma buddhi, i am Ahamkara



- Attributes of body are varna, ashrama, Avastha (Old, young)
- Pratiyeran - Appear to be present, belongs to oneself
- Jnani has no identification as Brahmana, Kshatriya...

- **Jnani has Aparoksha Jnanam**
- **I am not Jiva but Brahman**

- Jati / Avastha / Varna Branthi Abhava
- No delusion for Grihasthi jnani
- Says Abhivadaye for ashrama Dharma

- Inside Knows I am not Brahmana, father, mother...
- Awareness is there

Gita - Chapter 4 :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ |
yajñāyacarataḥ karma
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Gita emphasises Grihastha Ashram Jnani
- Upanishads connect to Sanyasi jnani
- Perform Karma in Pancha Maha Yagya
- Does not produce Agami Punya or Pratvyavaya Papam.

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ ।
sa yat pramāṇaṁ kurutē
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- Consolidation of 4th Arguments Against Karma - Jnana Samuchhya

Jnanam	Karma
<p>i) Akartrutva Bavana</p> <p>ii) Abheda Bavana</p> <ul style="list-style-type: none">- No Karma Phalam- Everything included in me Brahman, awareness, consciousness <p>iii) Nitya</p> <ul style="list-style-type: none">- Gita : Chapter 2 - Verse 46 <p>iv) Jnani free from varna Ashrama Ahamkara, Mamakara</p>	<p>i) Kartrutva Bavana</p> <p>ii) Bheda Abavana</p> <ul style="list-style-type: none">- I am Karta, have to get Karma Phalam <p>iii) Anitya Phalam</p> <p>iv) Karmi does with Ahamkara and Mamakara Bavana</p>

यावानर्थ उदपाने
सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु
ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yāvānarta udapānē
sarvataḥ samplutōdakē |
tāvān sarvēṣu vēdēṣu
brāhmaṇasya vijānataḥ || 2-46 ||

To the brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

- 4 Opposing features of Jnanam and Karma, can't coexist
- Next Jnanam and Upasana can't coexist
- Upasana is part of Karma Yoga
- Till Jnanam comes, Upasana can continue
- Until Jnanam comes, Upasana can continue
- After Jnanam, Upasana does not exist for Jnani
- Manasa karma does not exist, Mithya Prapancha
- If Grihastha Jnani does Upasana, it will be called Upasana Abhasa
- Upasana Khandanam here

‘अहमुपासको देव उपास्यः’ इति बुद्धयोपासनं सिद्ध्यति। विदुष- स्तूपास्योपासकभावप्रतीतिर्नास्ति । ‘मे देहादिसङ्घातः देवस्य देहादयश्च स्वप्नवत् कल्पिताः। चैतन्यमेकमेवास्ति’ इति विदुषो निश्चयः । अतश्च ज्ञानस्योपासनस्य च विरोधः।

- Karma is non existent for Jnani

• **Jnanam - Aham Brahman Asmi alone exists, Jagan Mithya alone exists**

- In Shankara Bhashyam, Jnana Karma Samuchaya Khandanam taken up in Gita, Brihadaranyaka Upanishad, all Upanishads.
- Only in Vichara Sagara, there is Jnana Upasana Khandanam taken up by ND
- Upasana and Karma sadhanas given up to a certain extent and then Criticized
- It is obstacle to Moksha, takes time and promotes Dvaita Bhavana
- Upanishad glorified Upto a certain level
- Then Upanishad Criticizes

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannrṣirvāmadevaḥ pratipede,
aham manurabhavaṁ sūryaśceti | tadidamapyetarhi ya evaṁ veda,
aham brahmāsmīti, sa idaṁ sarvam bhavati,
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyam bhavati, kiṁu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

- Upasya Devata, different than Upasaka, Bheda Bhavana, Ajnani
- Devanam Pashu, mocking expression.

Mandukya Upanishad :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajaṁ sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- Samsari unfortunate Kripanaha, Veidika is great
- Upasana - Upasaka Dvaita bhavana
- Karma, Upasana, great to prepare and purify mind, both expressions of ignorance.
- Practiced as Karma Abhasa (Blank cheque, no value), Mithya, I have nothing to do with it.
- Jnani should come to this awareness all the time, Aham Satyam, Jagat Karanam
- Wise one does not have Upasana - Upasaka Bheda bhavana

- **Differently appear for the sense organs not in the reality**
- **Reality, Brahman, ever free of the world**
- **Differences are apparent, Pratiti, Satyava Buddhi Nasti**

How jnani looks at them?

- My Body - Sense complex and devata has Sangata

Meditate :

i) Vishnu Sahasranama, Dhyana sloka :

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यम्
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

śāntākāraṃ bhujagaśayanaṃ padmanābhaṃ sureśaṃ
viśvādhāraṃ gaganasadṛśaṃ meghavarṇa śubhāṅgam ।
lakṣmīkāntaṃ kamalanayanaṃ yogibhirdhyānagamyam
vande viṣṇuṃ bhavabhayaharaṃ sarvalokaikanātham ॥

We bow to the only lord of all worlds, Vishnu who is of peaceful appearance, reclining on the serpent, with a lotus from the navel, lord of gods, the basis of the universe, vast like the sky, coloured as the cloud, auspicious-limbed, beloved of Lakshmi, lotus-eyed, capable of being reached through meditation by yogis. [Verse 1]

- Vishnu has extraordinary Body

ii) Shiva Dhyana Sloka :

शुद्धस्फटिक सङ्काशं त्रिनेत्रं पञ्च वक्त्रकम् ।
गङ्गाधरं दशभुजं सर्वाभरण भूषितम् ॥

śuddhasphaṭika saṅkāśaṃ trinetraṃ pañca vaktrakam ।
gaṅgādharaṃ daśabhujam sarvābharaṇa bhūṣitam ॥

- Vishvarupa = Body of Bhagawan
- Eka Rupa, Vishvarupa, Arupa also superimposed on Brahman Atman
- Bhagavan has Samashti Shariram
- I have Vyashti Shariram

- **Vyashti, Samashti, Deha, Maya, Sangatvam, like Swapna**
- **They are Kalpita, imagined, projected by Brahman**

- What is there is Eka rupa Chaitanyam Atma
- Tatu Chaitanyam Aham Asmi

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- I have no differences, no Upasana - Upasaka Bheda
- Abheda = Svarupa
- No Stuthi, No Stotram, No Namaskara, no Pitru karma in life
- Jnani can't have Upasana Samuchhaya
- If grihastha continues Upasana, it is Upasana Abhasa
- Do one minute Nididhyasanam before acting, all this non relevant to me

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Jnanam and Upasana contradictory
- Jnanam and Nididhyasanam not contradictory
- Nididhyasanam = No bheda Bavana

Only remedy :

- I am beyond all Sadhana
- I am Siddha Mukta

Topic 399 :

(३९९) आकाशे पक्षिपतनदृष्टान्तोऽत्र न युज्यते – पक्षिणो द्वावपि पक्षौ एककाले एव स्तः । तस्मान्न तयोः परस्पर- विरोधः । ज्ञानस्य कर्मोपासनाभ्यां विरोधोऽस्ति । तस्मादेककालावस्थानं न तयोः सम्भवति ।

- Jnana karma Samuchhaya established by Purva paksha with examples

i) Bird :

- 2 Wings to reach destination

ii) Sethu Darshanam :

- Watering tree - Each example taken up

Reason :

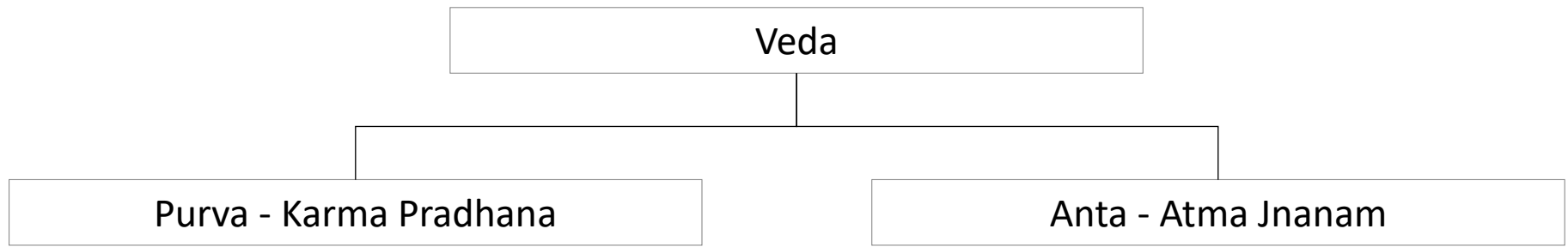
- Wrong example
- Can't support argument

Topic 393 :

- Example taken of bird - Two wings

Purva Paksha :

- Samuchhaya Vadi
- Combine Jnanam and Veidika Karma
- Like bird uses two wings to fly



- 2 Wings can't explain moksha
- Renounce karma for moksha
- Pakshi - 2 wings useful for other context not for moksha
- 2 Wings exist simultaneously
- Karma does not exist for Jnani
- No karma wing - Paraspara Virodha
- Remember - 4 Contradictions of Karma - Jnanam
- Kartrutvam - Akartrutvam
- Bheda - Abheda
- Anitya - Nitya Phalam
- Varna Ashrama Abhimana in the form of Ahamkara - Mamakara
- Jnanam free from Varna ashrama Abhimana continue here from top portion
- 4 Opposition Arguments - Virodha Asti

Wings Example :

- Co-existence not possible in Jnanam and Karma
- Pakshi example - Wrong example

2nd Sethu Darshanam :

(आ. ४००-४१३) मोक्षमुद्दिश्य ज्ञानस्य कर्मोपासनयोरपेक्षा- भावः

- Very important topic - Remember principle

Main heading :

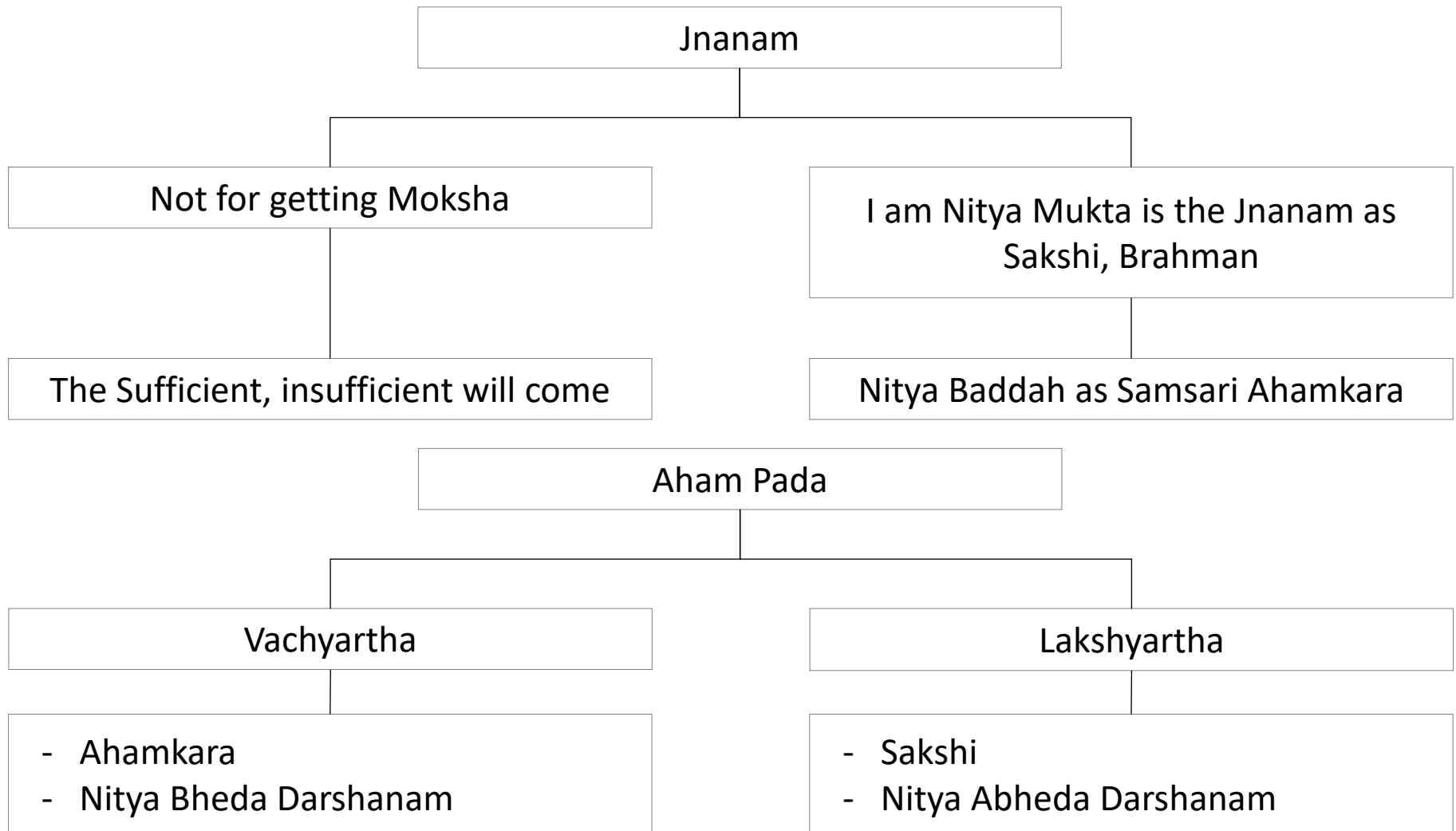
- Karma can't exist with Jnanam opposed to each other

Sub heading :

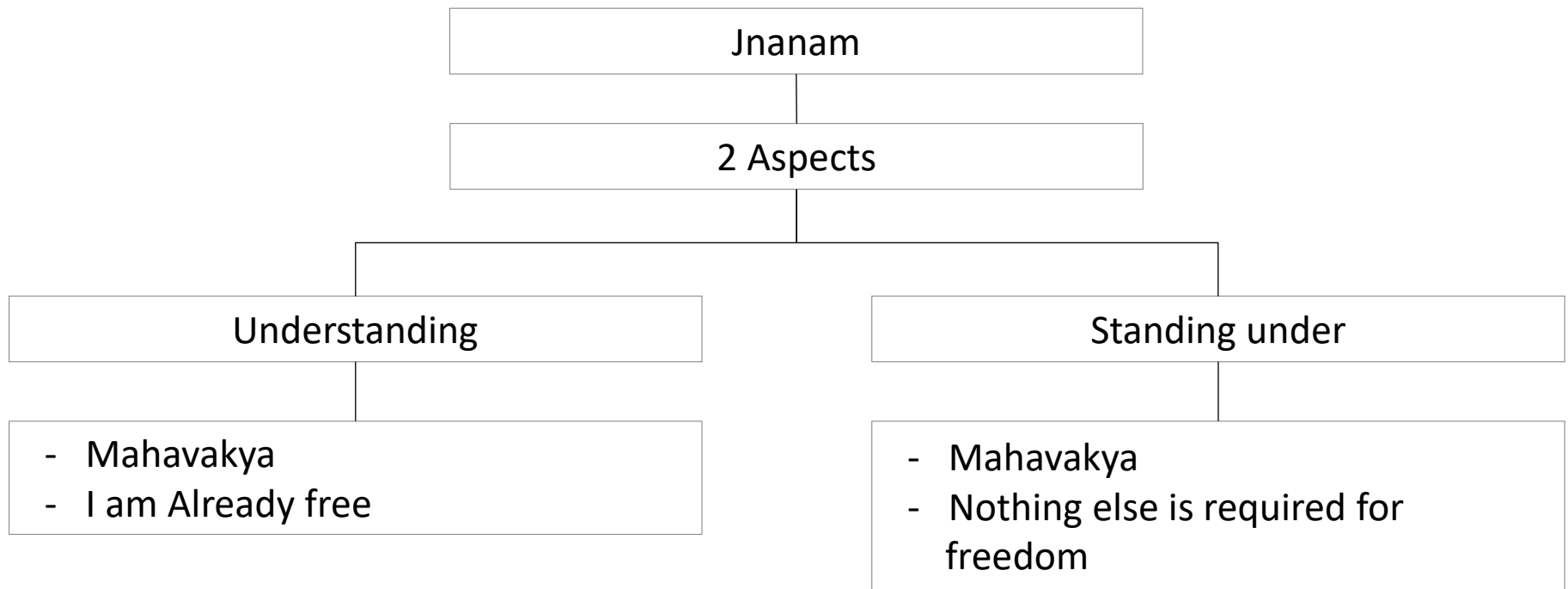
- Karma need not exist with Jnanam
- Samuchhaya considers Aparoksha Jnanam alone can't give Moksha
- Jnanam not sufficient to give moksha
- Reinforcement, booster of Karma is required
- Like Mobile booster, mobile battery booster
- Agnihotra, Upasana = Booster

Siddhantin :

- Karma need not be there
- Jnanam alone sufficient for Moksha



- Jnanam helps me to claim Moksha
- No Karma required to boost Moksha
- Understand Nitya Mukta Svarupa - No Karma - Upasana involved



- Until this understanding comes, continue Sravanam, Mananam
- Understanding Mahavakya clearly is Moksha
- No Aparoksha Jnanam, Anubhava, self Realization, enlightenment
- Have knowledge and be liberated
- No Japa, no Upasana, if understanding clear

(आ. ४००-४१३) मोक्षमुद्दिश्य ज्ञानस्य कर्मोपासनयोरपेक्षा- भावः

- Teacher Refuting Jnanam Karma Samuchhaya
- Jnanam and karma and can't coexist

i) 1st Example :

- Bird - Does not fit
- 2 Wings can co-exist compliment, takes one to destination
- Seeker does not have complimentary wings
- 4 Contradictory features in Jnanam and Karma

Jnanam	Karma
i) Abheda Svarupa	i) Bheda Svarupa
ii) Akartrutva Bhava	ii) Katrutva Bhava
iii) Nitya Phalam	iii) Anitya Phalam
iv) Free from Varna Ashrama	iv) Identified with Varna Ashrama

- Can't Co-exist because of 4 Types of attitudes associated with Jnana and Karma

In absence of correct attitude Jnani is ineligible to perform Karma

- Without eligibility = Unauthorized signing cheque
- Jnanam and Karma can't Co-exist
- Hence bird example refuted, Karma can't be combined with Jnanam.

ii) 2nd Example - Sethu Darshanam :

- Karma need not be combined with Jnanam

Purva Paksha :

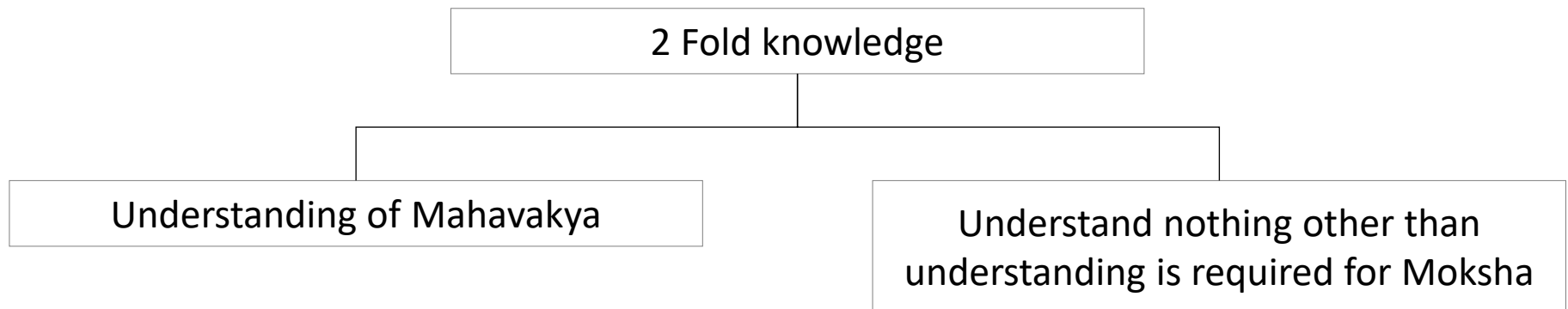
- Jnanam is insufficient to give moksha not enough to give moksha
- Vedanta student has Jnanam for 25 Years but not liberated
- Feeling not liberated
- Therefore, combine with karma

Siddhantin :

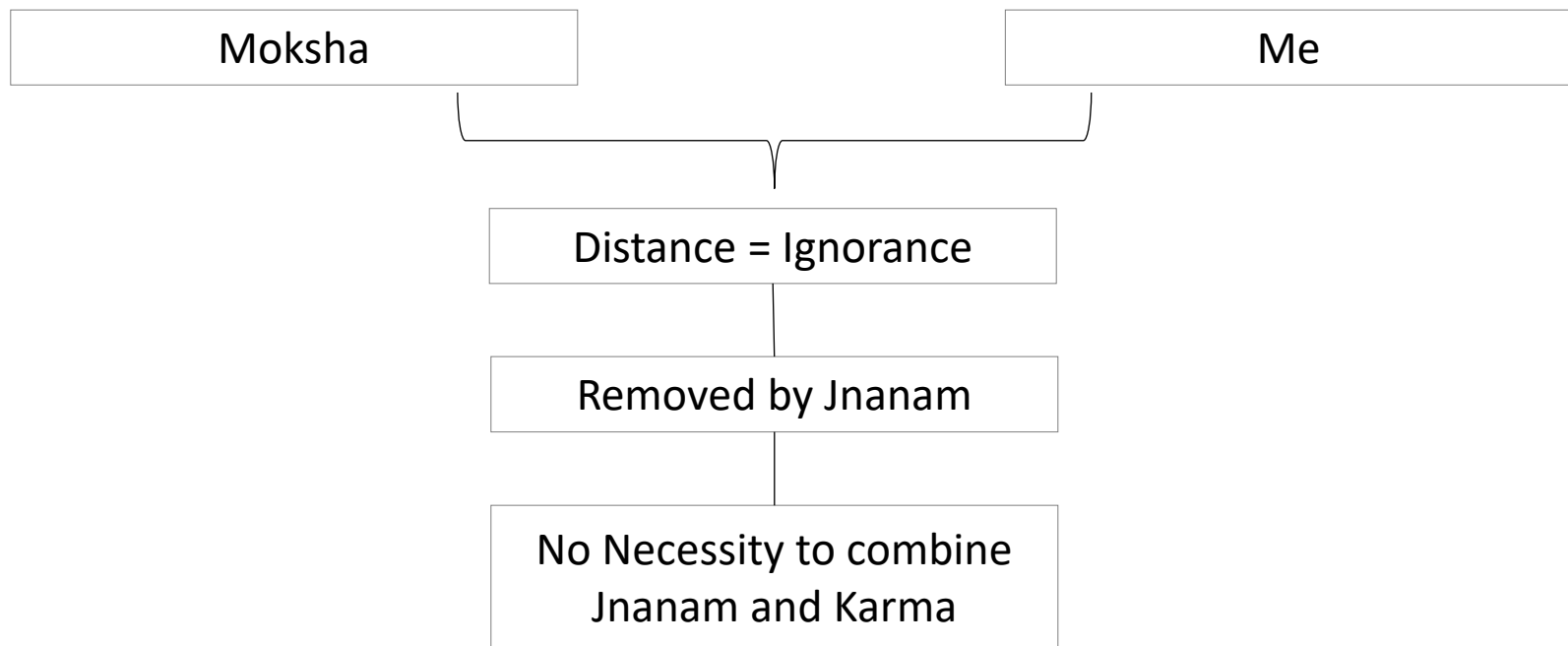
- Jnanam more than sufficient for moksha
- Why?

Nature of Jnanam :

- Moksha is my nature, need not work to get Moksha



- **I am Brahman, which is ever liberated, and also Right now**
- Don't say, I understand, and ask what Sadhana I should do?



- Jnanam does not have requirement of karma or Upasana for accomplishment of Moksha

Example :

- Sethu Darshana Drishtanta having darshan of Sethu bridge, built by Rama between India - Sri Lanka to bring back Sita
- Sethu Darshanam = Pilgrimage to Rameshwaram

Topic 400 :

(४००) सेतुदर्शनदृष्टान्तः प्रकृते न युज्यते —

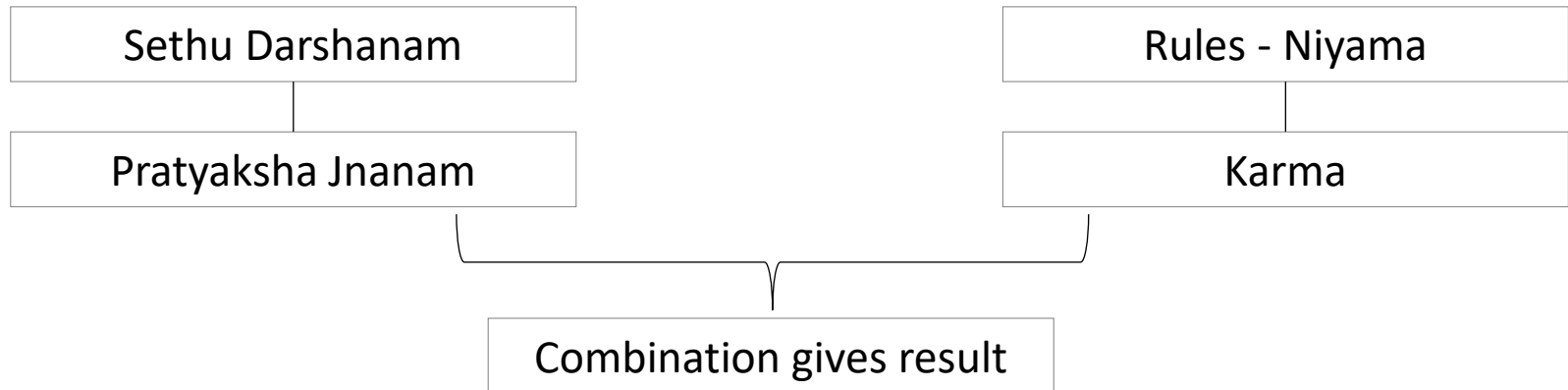
- Sethu Darshanam = Temple visit
= Papa Nashanam
- Rama did Brahma Hatya = Killing Brahmana, Did puja before going

Purva Paksha :

- Quotes this
- Sethu Darshanam = Pratyaksha Jnanam
- Mere Darshana can't destroy Papam must follow rules

Sabari Malai :

- 48 Days Vrutam, go without chappals, Sraddha, niyama required



- Extend to Brahma Vidya

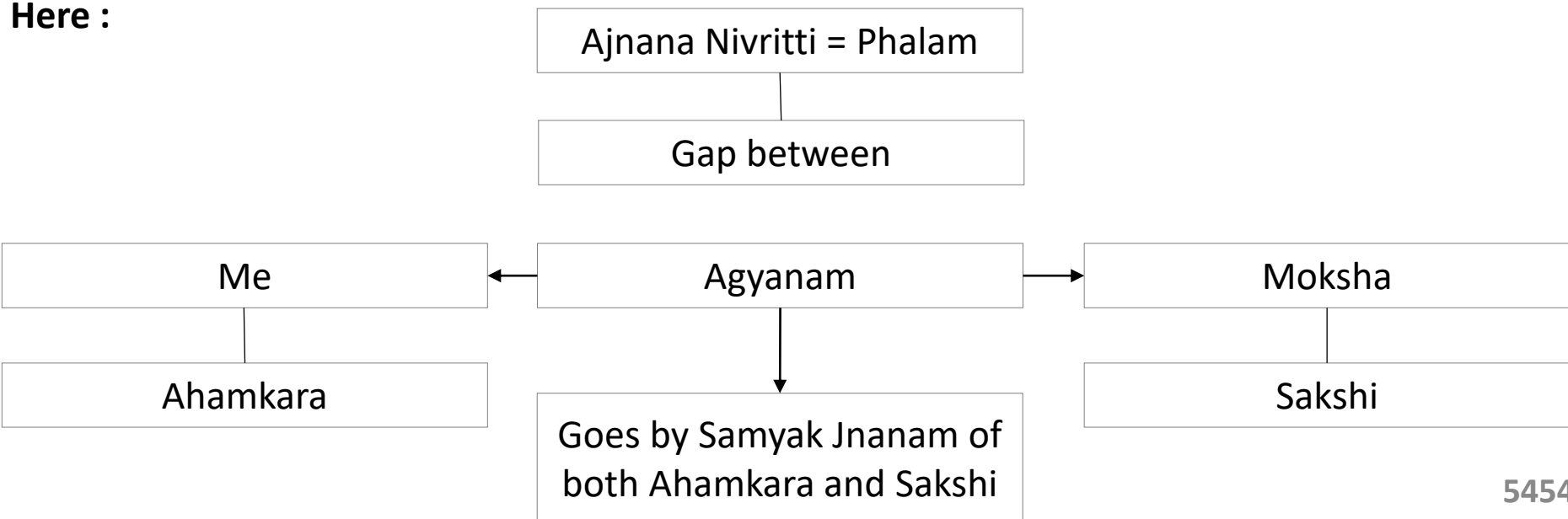
Purva Paksha :

- Kevala Brahma Vidya - Samsara Nashanam Na Karoti, Like Sethu Darshanam

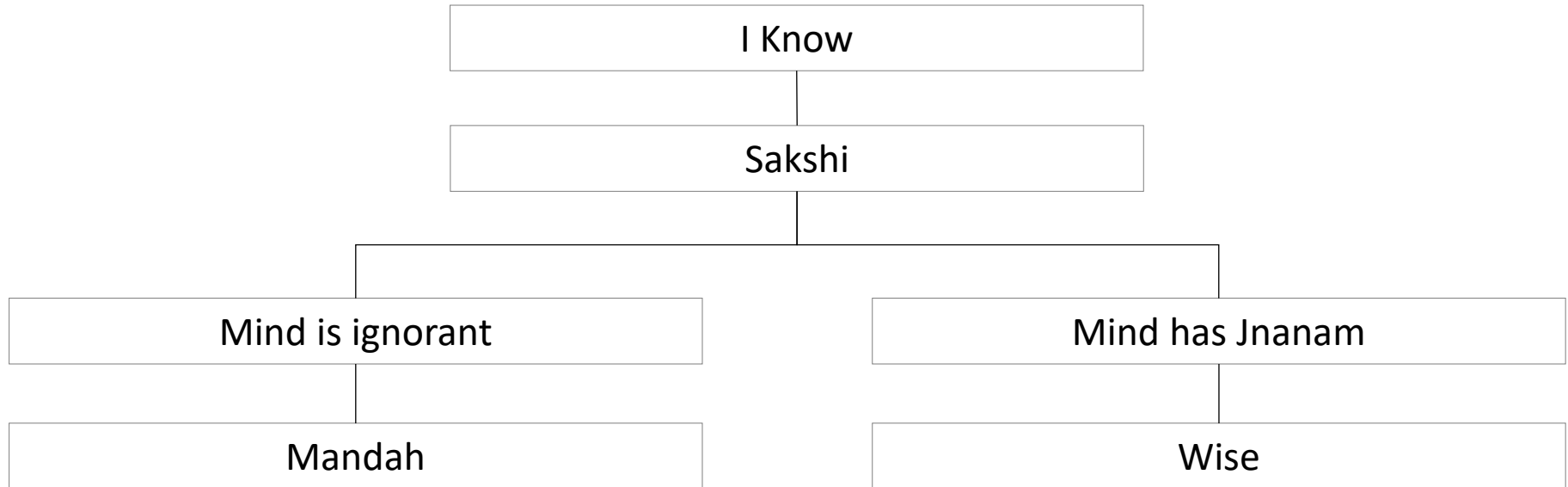
Siddhanti :

- Can't Quote this example in Brahma Vidya
 - Papa Nivritti
 - Adrishta Phalam
 - Not Visible
 - Can't see by Pratyaksham
- Shastra = Pramanam Shastra alone can say Sethu Darshanam is enough, I can't decide
- **Combination required for Adrishta Papa Nivritti**
- Atma beyond Punyam and Papam, me - My own Self, timeless, beyond 3 Avasthas, 5 Koshas, 3 Sharirams all Anatma

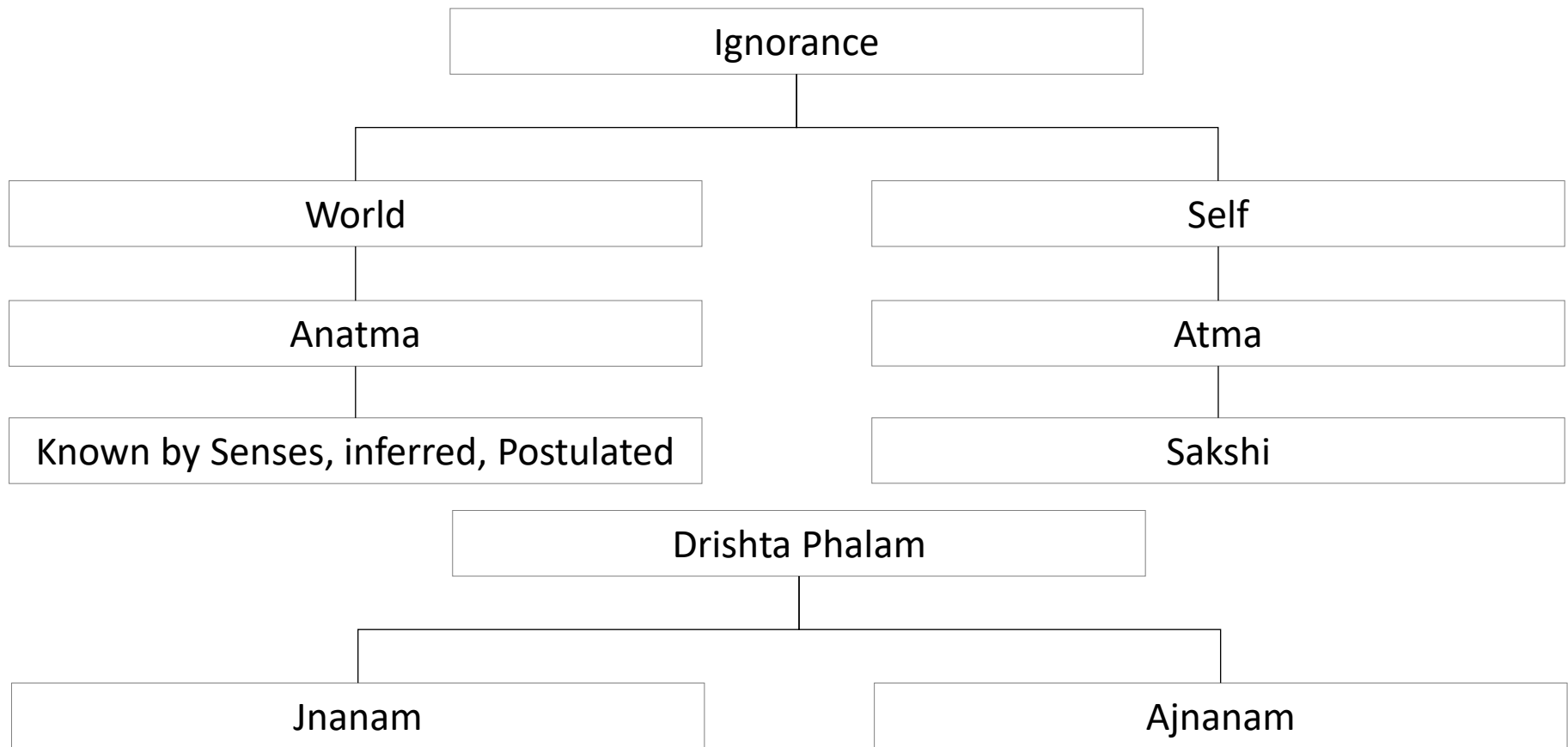
Here :



- Moksha = My intrinsic nature
- Ajnana Nivritti = Drishta Phalam (Removal of ignorance)
- That I am ignorant, knowledgeable is Sakshi Pratyaksham
- Ignorance is not Indriya Pratyaksham but Sakshi Pratyaksham



- I am aware of both conditions, Statuses of the mind
- Ignorance and knowledge are properties of the Mind



- To Remove Anatma ignorance, need not consult Shastra

• **Ajnana Nivritti = Drishta Phalam**

Don't know time?

- Look at Watch, no Japa required, no Karma Samuchhaya (No Rituals)

• **Operate right Pramanam, get Jnanam**

- Shabda, Sparsha, Rupa, Rasa Gandha = Anatma Jnanam = Use Senses and mind, operate Pramanam, ignorance goes, Laukika.

- Jnana Matrena Drishta Phala Rupa agyana Nivritti takes place
- Karma Sambandha not required

- **Moksha = Ajnana nivritti**

- Enough through Shastra Pramanam

- It is my nature

- No Sadhana - Upasana or Karma required only Jnanam

मोक्षं प्रति ज्ञानस्य कर्मोपासनयोः साहाय्यविषये प्रदर्शितः सेतुदर्शन- दृष्टान्तो न सङ्गच्छते ।

Purva Pakshi :

- With reference to Moksha Phalam by Brahma Jnanam
- There is requirement of Karma and Upasana like Sethu Darshanam Phalam

Siddhantin :

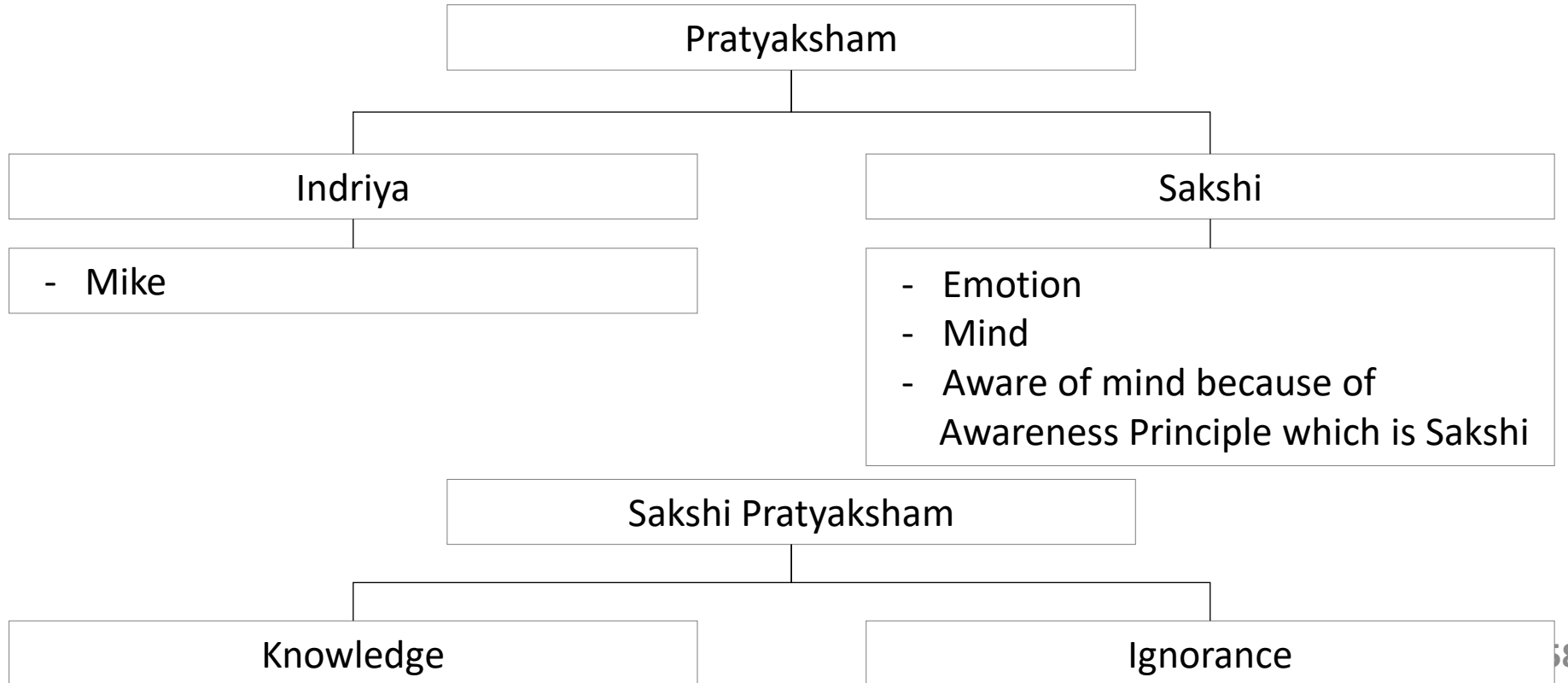
- Example - invalid, inappropriate - Sethu Phalam Adhrishtam, Papa Nashanam

- **Moksha - Drishta Phalam**

- Vishamaha Drishtanta

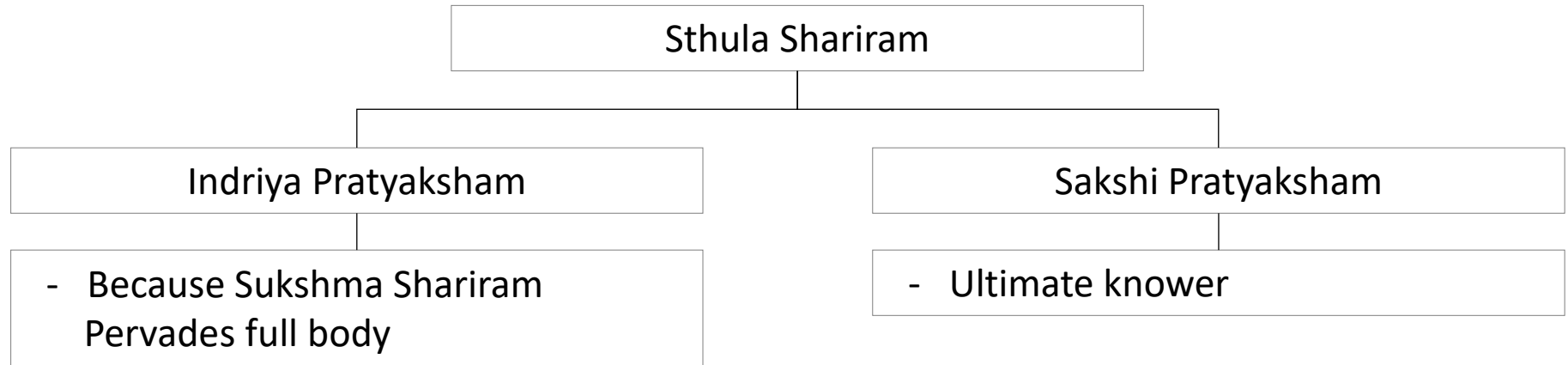
सेतुदर्शनं न दृष्टफलस्य हेतुः, किन्त्वदृष्टफलस्यैव हेतुः । यत् फलं प्रत्यक्षेण प्रतीयते तत्फलं प्रत्यक्षफलम् इत्युच्यते । यथा भोजनस्य फलभूता तृप्तिः प्रत्यक्षा तद्वत् । तस्माद्भोजनं दृष्टफलस्य हेतुः । तथा सेतुदर्शनेन न किञ्चिदपि प्रत्यक्षं फलं प्रतीयते । किन्तु पापस्य नाशरूपं फलं शास्त्रेणोधिगम्यते । यत् प्रत्यक्षेण न प्रतीयते तददृष्टफलम् इत्युच्यते ।

- Seeing Sethu - Does not produce any Visible Drishta Phalam
- Gives Adrishta Phalam, invisible
- In Moksha - Result is Drishta Phalam



Example :

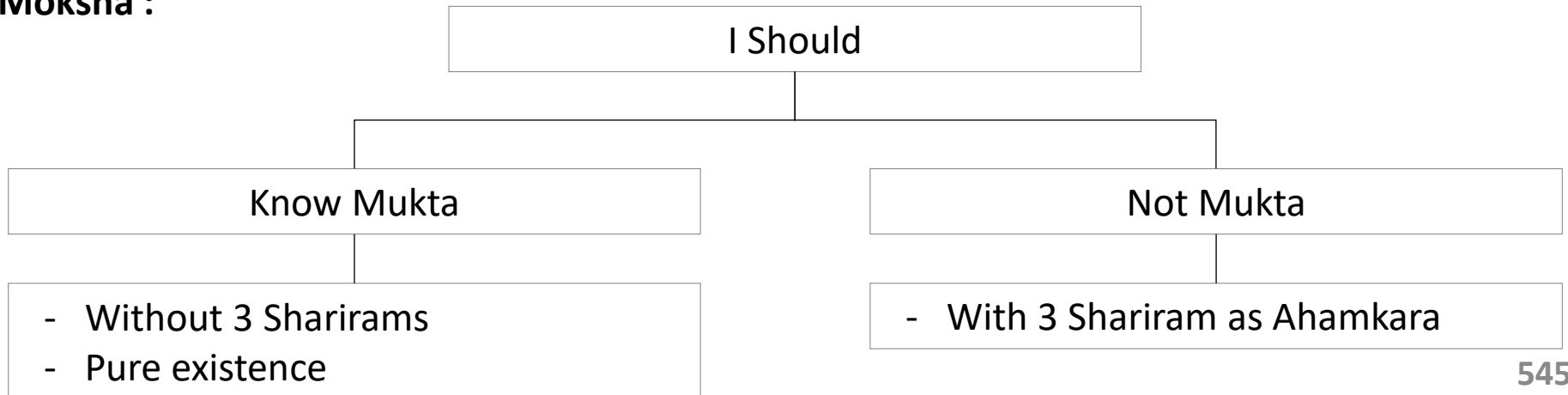
- Eat food get Pratyaksha Phalam
- Removal of hunger and Trupti (Sakshi Pratyaksham)



Sukshma :

- **Only Sakshi Pratyaksham**
- Hunger thirst belongs to Pranamaya Kosha, belongs to Sukshma Shariram, hence Sakshi Pratyaksham like thoughts

Moksha :



- Guru cannot know my Status
- **I am Mukta = Drishta Phalam, should be able to Assert**

Shastra Says :

- **I am Nitya Mukta and I Confirm**
- Bhojanam = Eating = cause of Visible effect
- Similarly seeing Rama Sethu, don't see Visible result
- Papam going away or Ppaam Staying, is Adrishtam Don't see
- Shastra tells me, I accept Shastra
- Niyama = Sraddha in Shastra Pramana
- Papa Nivritti = Adrishta Phalam.

तस्मात् यथा यज्ञादिकर्म स्वर्गाद्यदृष्टफलस्य हेतुः तथा सेतुदर्शनमपि पाप- नाशरूपादृष्टफलस्य हेतुः । योऽदृष्टफलहेतुः तस्य स्वफलोत्पादने यावती सामग्री सहायतया शास्त्रेण चोद्यते, तावत्या सामग्र्या सहित एव स फलस्य हेतुर्भवति । न तु स केवलो हेतुर्भवति । अत एव श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशरूपफलहेतुः । श्रद्धानियमादिरहितं न फलहेतुः । सेतु- दर्शनेन प्रत्यक्षं किमपि फलं न दृश्यते । केवलं शास्त्रात् तत्फलमवगम्यते । शास्त्रं च श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशकमित्याह । केवलसेतु- दर्शनेन फलोत्पत्तौ न किञ्चिदपि प्रमाणमस्ति । तस्मात्सेतुदर्शनं स्वफलोत्पत्तौ श्रद्धाभक्तिनियमादिकमपेक्षते ।

- Beautiful portion of Vichara Sagara
- Differentiates Drishta, Adrishta Phalam, no where else discussed
- Rituals Yagya = Means to accomplish Svarga
- Adrishta = Shastra Pramanam
- Sethu Darshanam = Ritual = Papa Nasha = Adhrishta Phalam

Rule :

- Scriptures talk of means - End, cause - Effect

Cause	Effect
- Single	<ul style="list-style-type: none"> - Varied combination of Several factors - Cumulative cause - Samagree - Group of factors - If one Missed, no Samagree

Gita - Chapter 17 :

विधिहीनमसृष्टान्नं
मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं
तामसं परिचक्षते ॥ १७-१३ ॥

vidhihīnamasṛṣṭānnaṃ
mantrahīnamadakṣiṇam |
śraddhāvirahitaṃ yajñaṃ
tāmasaṃ paricakṣatē || 17 - 13 ||

They declare that sacrifice to be Tamasika, which is contrary to the ordinances, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.
[Chapter 17 - Verse 13]

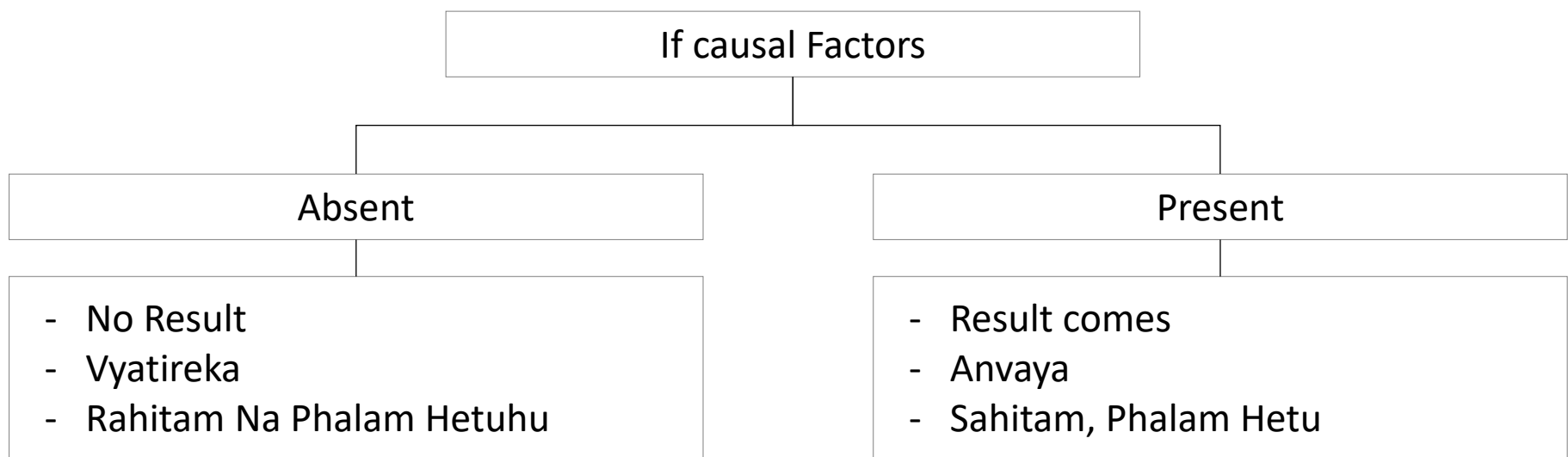
- Do ritual, must give Dakshina, then ritual complete
- Dakshina = Anga of Karma
- Dakshina makes Yagya Samagree
- Can't take flight to Sabarimalai and expect to get full result
- Number of factors cause Adhrishta Phalam, prescribed by Shastras
- Twig of particular tree, not local tree, specific Neivedyam, Specific Mantra, Specific Ahuti for Yagya to be complete

• Before ghee put in fire, wife should give the Ajyam

- If wife does not obey, Yagya invalid
- Not based on my Raaga - Dvesha in the mind but Shastra Vidhi - Nishedha
- Employing full causal factors, rituals successful
- Sraddhavan Labhate Jnanam
- Sethu Darshanam and Niyamas required

• Sraddha is internal Samagree not physical, subtle causal factor

- Believe in Shastra, Vedic rituals, Veidika bhavana required
- Action and Sraddha and Niyama = Result
- Sethu Darshanam = Papa Nasanam both Anvaya and Vyatireka here



• **All rules are insisted because of Adrishta Phalam, no visible result**

- What result I acquire known only by Shastra
- Do Sandhya, no visible result
- Other actions produces visible result, Pratyaksha Prameyam
 - Adrishta Phala
 - Karma not easy
 - Without Sraddha, rituals have disappeared
- Shastra prescribes Jnana karma Samuchhaya
- Sethu Rupa Jnanam, Sraddha Rupa karma Samuchhaya
- Accepted in Adrishta Phalam
- In moksha, Ajnana Nivritti, Drishta Phalam
- Beautiful portion can't take flight to Sethu Darshanam and get result.

- No Pramanam

• **Entire religious life is based on one word - Pramanam**

Why we do? Veda says so

- Rituals are Apaurusheya Vishaya Scientifically unprovable
- Proof = Shastra
- Like computer camera is 3rd Umpire
- Both team accept it
- Have faith in Sraddha devi
- Money = Lakshmi devi
- Knowledge = Saraswathi devi

• **Oh mother = Give me Sraddha for faith in higher Moksha Purushartha**

- Sraddha required for Papa Nivrutti Rupa Adrishta Phalam
- Not for Ajnana Nivritti which is Drishta Phalam
- Moksha = Drishta Phalam
- Jnani has understood Mahavakya and Realised the truth
- I am Brahman, ever free, moksha not goal, it is Siddham, already mine

शास्त्रं च श्रद्धानियमादिसहितमेव सेतुदर्शनं पापनाशकमित्याह । केवलसेतु- दर्शनेन फलोत्पत्तौ न किञ्चिदपि प्रमाणमस्ति । तस्मात्सेतुदर्शनं स्वफलोत्पत्तौ श्रद्धाभक्तिनियमादिकमपेक्षते ।

Moksha sadhana :

- **Kevala Advaita Jnanam Eva Siddhyate**
- No factors required

Purva Pakshi :

- Jnana - Karma Samuchhaya required

Example :

a) Pakshi Pathana

b) Sethu Darshana

c) Vrisha Sethana

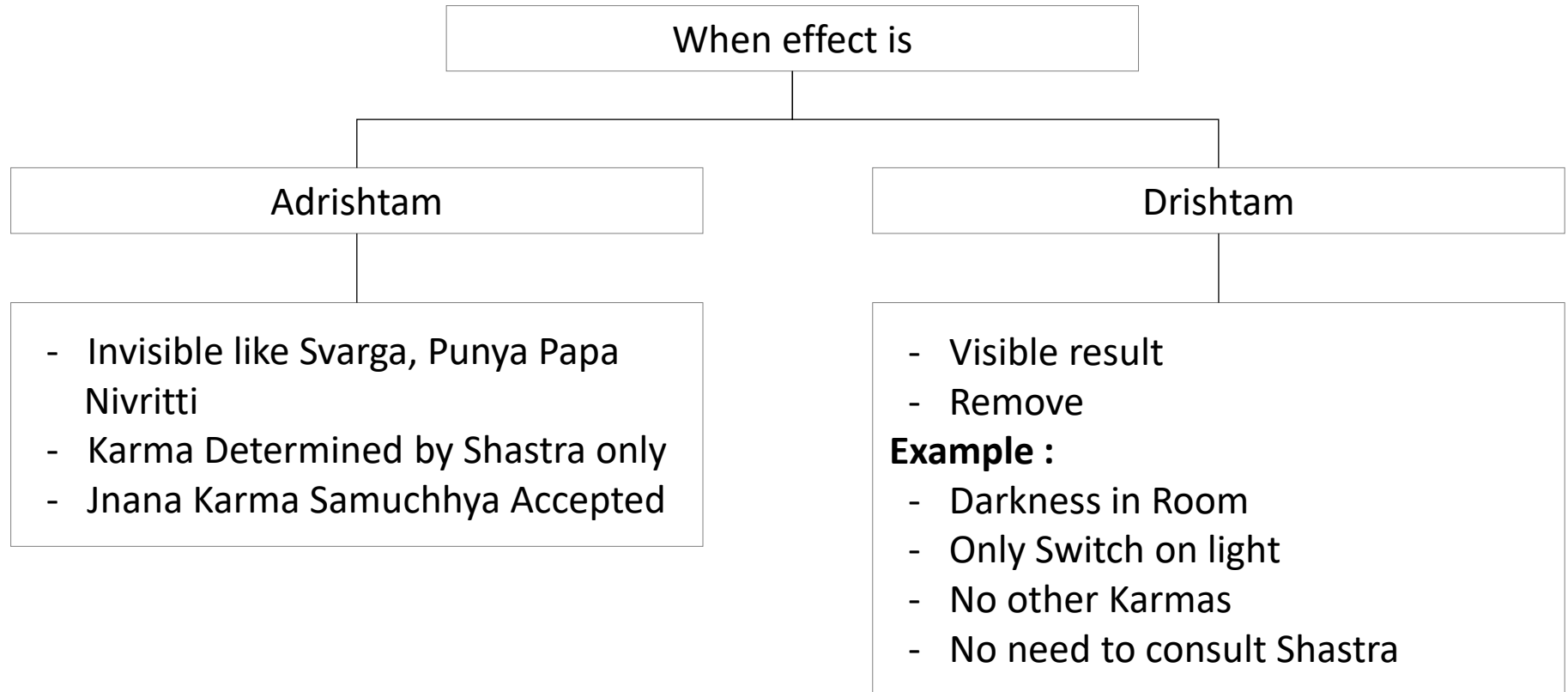
d) Brahmachari

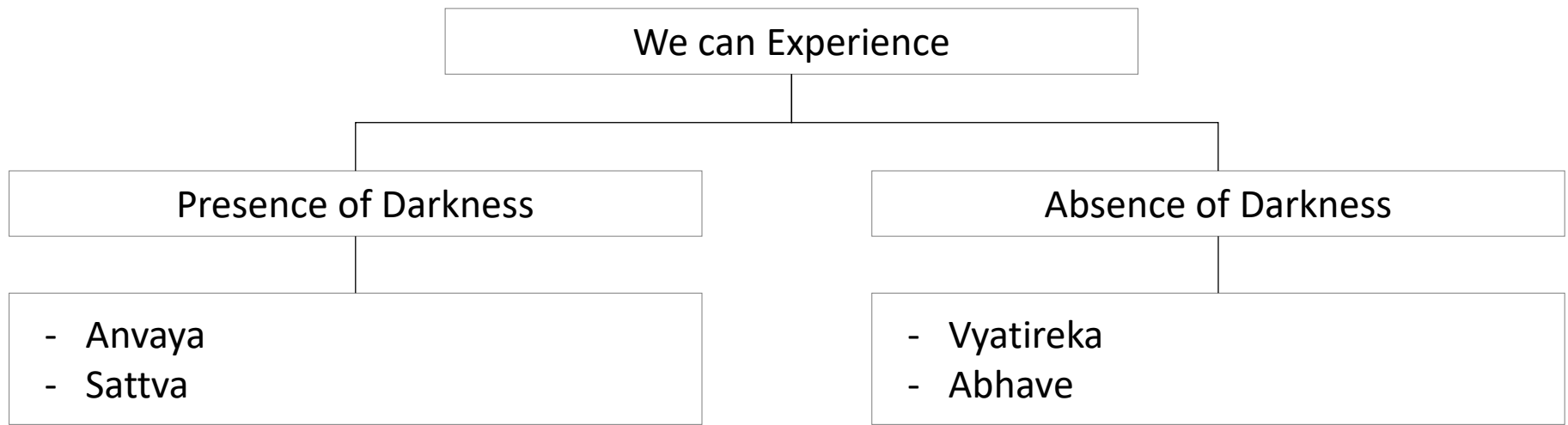
Here Sethu Darshana 2nd Example :

- Setu Darshana (Pratyaksha Pramanam) and walk (Karma Samuchhaya) = Papa Nivriti
- **Moksha = Samsara Nivritti, Sarva papa Nivritti by means of Advaita Atma Darshanam**

Purva Paksha :

- Sethu Darshanam requires extra factors for Papa Nivritti
- Atma requires extra factors for Samsara Nivritti
- Example = Wrong
- Cause = Effect relationship determined by what Pramanam?
- Do we require one or more factors, Samagree?
- Which Pramanam will determine





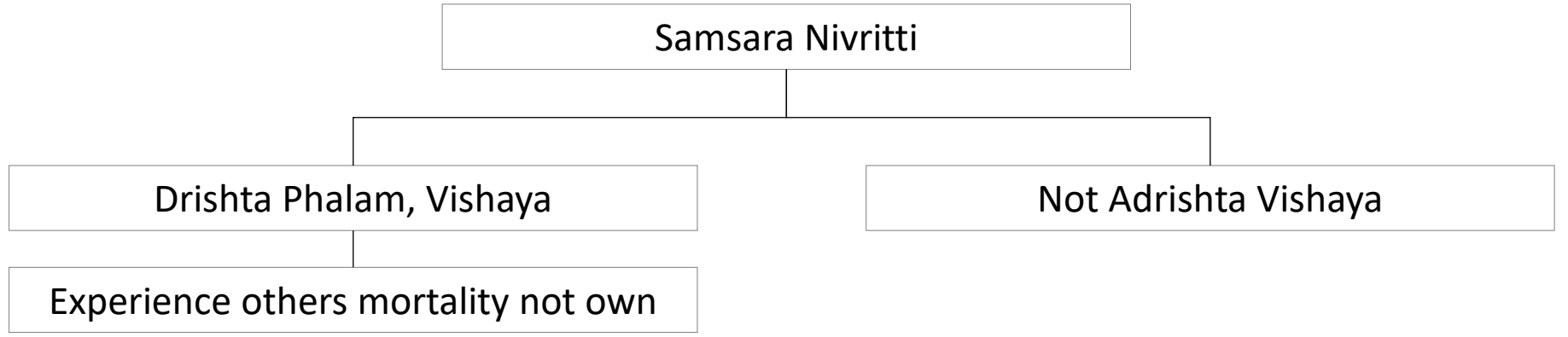
- Rupa = Pratyaksha Pramanam can experiment and experience
- Chanting, bringing other objects of Karma will not remove Darkness
- By presence and absence, Anvaya, Vyatireka, cause can be determined
- By Anvaya Vyatireka, understand light cause of Darkness going away
- Don't bring light, darkness remains
- Causal factor only one, known by Prathyaksha Pramanam
- Kevala Pratyaksha Jnanena Tamo Nivritti

Example :

- Hunger Nivritti by eating food
- No need to consult Shastra, Presence and the removal of hunger = Sakshi Pratyaksham

• **3 States coming going Sakshi Pratyaksham**

- Chanting during eating done to have better digestion



Vivekachudamani Stotram :

दुर्वारिसंसारदवाग्नितप्तं
 दोधूयमानं दुरदृष्टवातैः ।
 भीतं प्रपन्नं परिपाहि मृत्योः
 शरण्यमन्यद्यदहं न जाने ॥ 36 ॥

*durvārasaṁsāradavāgnitaptam
 dodhūyamānam duradr̥ṣṭavātaiḥ |
 bhītaṁ prapaṇnam paripāhi mṛtyoḥ
 śaraṇyamanyadyadahaṁ na jāne || 36||*

I am being roasted in the blazing infernal fire of change; I am being tossed by the cruel storms of misfortune; I am terrified (within and without). O Lord! Save me from death; I seek refuge in thee, for I do not know of any other harbour wherein to seek shelter. [Verse 36]

- Desha - Kala - Parichinnatvam, limitations, sorrow, Bayam, samsara all Drishta Vishaya
- Mumukshatvam = freedom from samsara
- I should know I am free from Samsara = Jnani
- Samsara Abava in sleep and in moksha = Sakshi Pratyaksham

Panchadasi - Chapter 9 :

- **Understand Mahavakya clearly brings Jnana vrutti**

- Jnana Vrutti removes 3 things

i) I am Samsari - Bava - Notion, Disappears :

- Incapable to look at Self as Samsari

ii) Moksha - Here and now, not future event :

- I - Am ever Mukta notion comes with Jnana Vrutti, only siddha Moksha
- No more Sadhya Moksha, future Moksha
- Not Mumukshu anymore, it is eliminated
- In Sadhana Chatushtaya Sampatti
- In Sadhana Chatushtaya Sampatti → Viveka, vairagya, Sadhana Chatushtaya Sampatti - Vrukshutvam, Mumukshutvam goes

iii) Incapable for praying to God in for moksha :

- Mukta or not - Ask 3 Questions yourself and see what answer you get with Jnana vrutti eliminated otherwise Upasana Vrutti continues
- Pratyaksha Vishaya - I am not Samsari
- Sakshi = Paurusheya Vishaya
- Papa Nivritti = Apauresheya Vishaya
- Don't quote Sethu Darshanam example

Topic 401 : Important Discussion :

(४०१) ज्ञानफलस्य मोक्षस्य नित्यप्राप्तत्वाज्ज्ञानस्य कर्मोपा- सनापेक्षाभावः —

- Papa Nivritti = Apaureshaya Vishaya
- Don't quote Paurusheya Pramanam Sethu Darshanam here

Topic 401 :

- Fundamentals of traditional Vedanta

- **Understanding Vedanta = Moksha**
- **Moksha = Result of Kevala Jnanam**
- **Mere understanding without mystic experience of Samadhi**

Nitya Praptatvam = Ever
accomplished fact

No Sadhya Moksha

Only Siddha Moksha

Or No Moksha

- I am already liberated
- Don't require Karma, Upasana
- Nididhyasanam not for jnana or moksha
- For habitual Drishta Chatushtaya Nivritti

- **Mind has Vasana, Drishtam misbehaves**

Mind has 4 Vasanas
= Drishtam

Ahamkara

Mamakara

Raaga

Dvesha

- Nididhyasanam = Drishta exercise to remove habits
- Habits should die gradually
- Bad news followed by so what?
- Gap should be reduced from years to months, weeks, days, hours, simultaneous
- It is not Jnana or moksha Prapti
- It is Viparita Bavana Nivritti w.r.t. Anatma for worldly peaceful Vyavahara not for Moksha
- That benefit has no connection to me the Atma
- Worldly transactions become smooth

- **I am Mukta, sealed by Mahavakya**

- Improving mind = Lifelong hobby
- Nididhyasanam neither karma or Upasana

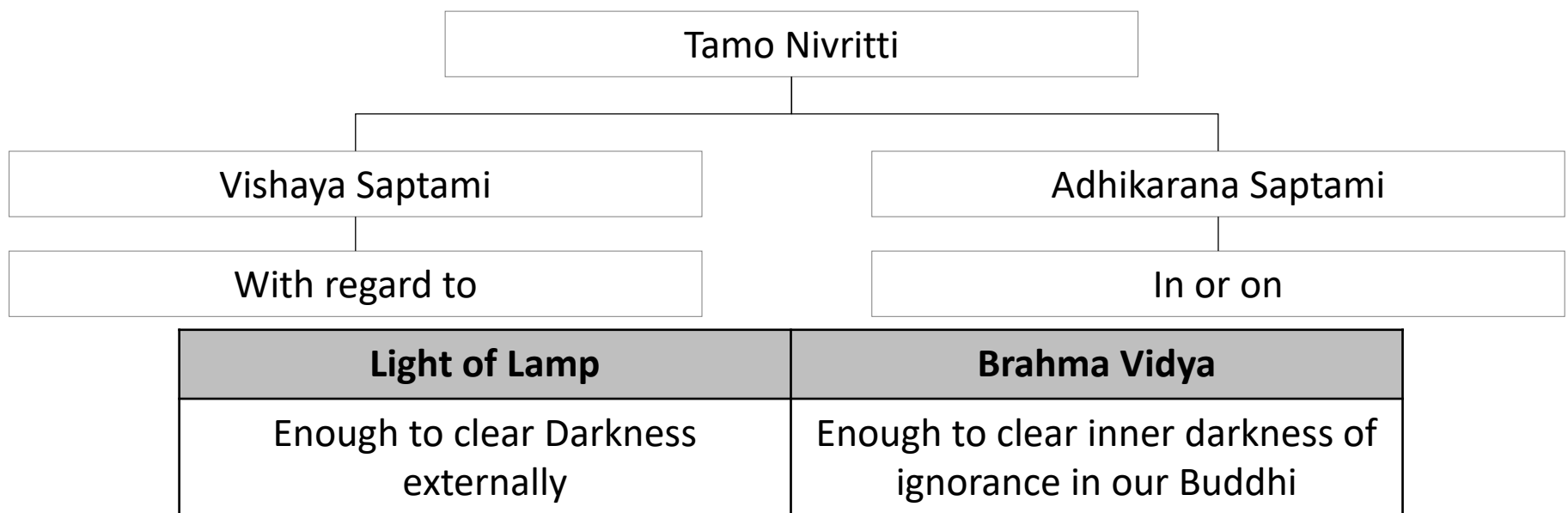
- It is Drishta karma, Drishta Bavana Nivritti
- In advanced texts - Mananam and Nididhyasanam, Karma or not
- Different Prakriyas used - Both Mananam and Nididhyasanam are for improving mind nothing to do with Moksha

तमोनिवृत्तौ दीपप्रभावत् स्वफलोत्पत्तौ ब्रह्मविद्या कर्मोपासने नापेक्षते । ब्रह्मविद्यायाः फलमपि स्वर्गादिवद्यदि लोकविशेषरूपादृष्टफलं स्यात् । यदि च शास्त्रं तस्य लोकविशेषस्य केवलब्रह्मविद्याया अप्राप्यत्वं कर्मोपासनसहितब्रह्मविद्याप्राप्यत्वं च बोधयेत्तदा ब्रह्मविद्यापि सेतुदर्शनवत् स्वफलोत्पत्तौ कर्मोपासने अपेक्षेत । न हि ब्रह्मविद्याफलरूपो मोक्षः स्वर्गादिवल्लोकविशेषरूपादृष्टफलम्, किन्तु मोक्षो नित्यप्राप्तः । बन्धस्तु भ्रान्त्या प्रतीयते । तस्या भ्रान्तेनिवृत्तिरेव ब्रह्मविद्यायाः फलम् । केवलया ब्रह्मविद्याया तस्या भ्रान्तेर्निवृत्तिर- स्माकं (ब्रह्मविदां ज्ञानिनां) प्रत्यक्षा । रज्जुज्ञानात् सर्पभ्रान्तेर्निवृत्तिर्यथा सर्वेषां प्रत्यक्षा तद्वत् । तस्मादधिष्ठानज्ञानस्य फलं भ्रान्तिनिवृत्तिरूपं दृष्टमेव फलम् ।

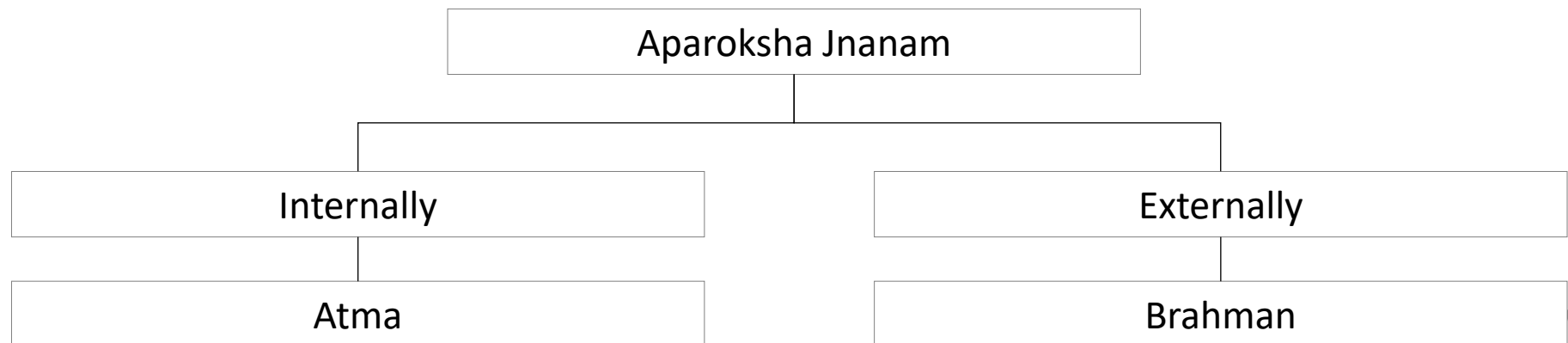
- Fantastic portion
- Sethu Darshanam is wrong example

Right Example :

- Tanda Nivritti, removal of Darkness or Hunger both are Drishta Phalam



- Does not require additional Karma or Upasana
- Darkness is there in the intellect, buddhi
- Internal darkness called ignorance will never go away by itself, without Aparoksha Jnanam
- Locus for all knowledge including Mahavakyam is Buddhi
- Externally 100 Suns, 100 Moons may rise, understanding of Mahavakya should rise



- **Atma and Brahman are one not Atma = Brahman**
- **One reality, that reality I am**

Ask 3 Question to self :

i) Am I Samsari Jiva or Brahman?

- Understand Mahavakya, claim Moksha

ii) Will I get rebirth?

iii) Do I Pray to god?

Suppositional Argument :

- Sethu example would have been right if Brahma Vidya was also Adhishtana Phalam like going to Svarga

Visishta Advaitam :

- Die, Shukla Gathi, Vaikunta Loka by Paryanka vidya - Reach Bhagawan's lap, Jiva consoled, Adhrishta Phalam
- Like baby falls on lap of mother, Jiva falls on lap of Bhagavan
- Similarly Kailasha Prapti = Adhrushtam
- Brahma Vidya Phalam if Adhrushta Phalam, then quote Sethu Darshana example
- Let us suppose Moksha is like going to another Loka
- Who will determine this, we have to ask Shastra
- If Shastra says combine Karma and Brahma Vidya, go to Moksha Loka

Brihadaranyaka Upanishad :

तदेतद्ब्रह्म क्षत्रं विद् शूद्रः; तदग्निनैव देवेषु ब्रह्माभवत्;
ब्राह्मणो मनुष्येषु, क्षत्रियेण क्षत्रियो, वैश्येन वैश्यः, सूद्रेण शूद्रः;
तस्मादग्नावेव देवेषु लोकमिच्छन्ते, ब्राह्मणे मनुष्येषु,
एताभ्यां हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा
अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति, स एनमविदितो न भुनक्ति,
यथा वेदो वाननूक्तः, अन्यद्वा कर्माकृतम्;
यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति, तद्धास्यान्ततः
क्षीयत एव; आत्मानमेव लोकमुपासीत;
स य आत्मानमेव लोकमुपास्ते, न हस्य कर्म क्षीयते ।
अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥ १४ ॥

tadetadbrahma kṣatram vid śūdraḥ; tadagninaiva deveṣu brahmābhavat;
brāhmaṇo manuṣyeṣu, kṣatriyeṇa kṣatriyo, vaiśyena vaiśyah, sūdreṇa śūdraḥ;
tasmādaghnāveva deveṣu lokamicchante, brāhmaṇe manuṣyeṣu,
etābhyāṃ hi rūpābhyāṃ brahmābhavat | atha yo ha vā
asmāllokātsvaṃ lokamadṛṣṭvā praiti, sa enamavidito na bhunakti,
yathā vedo vānanūktaḥ, anyadvā karmākṛtam;
yadiha vā apyanevaṃvinmahatpuṇyaṃ karma karoti,
taddhāsyāntataḥ kṣīyata eva; ātmānameva lokamupāsīta;
sa ya ātmānameva lokamupāste, na hasya karma kṣīyate |
asmāddhyevātmano yadyatkāmayate tattatsrjate || 15 ||

(So) these (four castes were projected) the Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. He became a. Brāhmaṇa among the gods as Fire, and among then as the Brāhmaṇa. (He became) a Kṣatriya through the (divine) Kṣatriyas, a Vaiśya through the (divine) Vaiśyas and a Śūdra through the (divine) Śūdra. Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brāhmaṇa. For Brahman was in these two forms. If, however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him - as the Vedas not studied, or any other work not undertaken (do not). Even if a man who does not know It as such performs a great many meritorious acts in the world, those acts of his are surely exhausted in the end. One should meditate only upon the world of the Self. He who meditates only upon the world called the Self never has his work exhausted. From this very Self he projects whatever he wants.[1 - 4 - 15]

- Loka here not Lokayati iti Loka
- Karana vitpatti here not Karana Vitpatti
- Atma Loka = Atma Chaitanyam

- **Moksha is not a world**

- Then mere understanding of Mahavakya is not Sufficient, Upasana karma will be recommenced by Shastra
- No Conditions put by Shastra of Upasana
- If Moksha = Adrishtam then Samuchhaya has to be done

Our Argument :

- Veda does not prescribe Samuchhaya

- **Result of Brahma Vidya not Adhrishta Phalam in a particular world**

- Moksha if freedom from Punar Janma then it will be Adhrishtam
- It will be known after death only

- **Punar Janma Abava is Drishta Phalam - How?**

- Once I understand Mahavakya - who am I?
- I am Atma
- As Atma - Na Jayate, Na Mriyate.....

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- No birth ever - Past - Present - Future as Atma

Question :

- Birth not relevant not worried whether Sukshma will take another Sthula Shariram
- No use worrying about grandson, son
- My Sukshma Shariram close to me
- No 2nd thing other than me week or related to me
- If they seem to appear, it is Mithya Vastu

I am Adhishtanam of all Mithya Sukshma Sharirams

- All Sukshma Sharirams superimposed on me Atma

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.
[Chapter 2 – Verse 11]

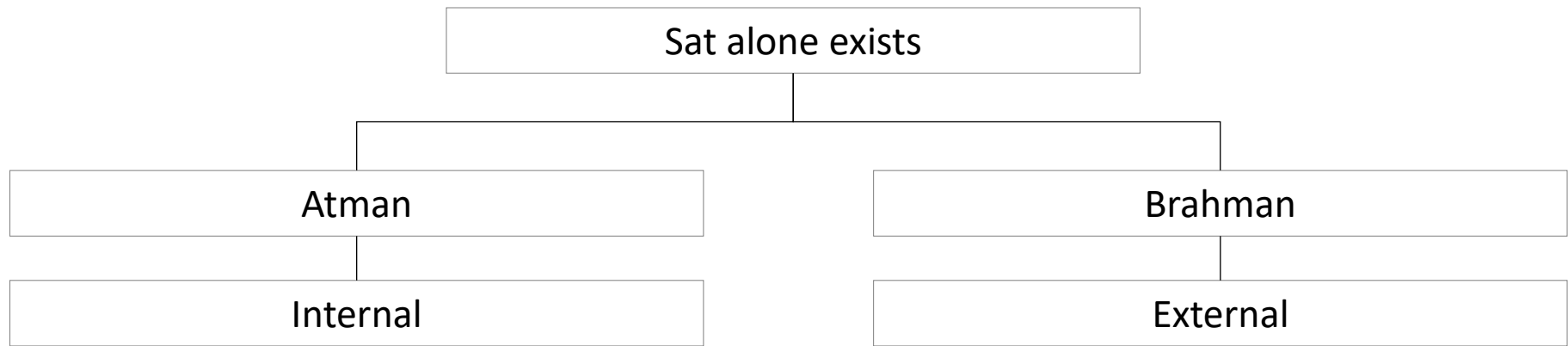
- Freedom from Punar Janma = Drishta Phalam
- I am ever Janma Rahitaha as Atma
- **I Discover Janma Abava, when I understand Mahavakyam**

Can't ask :

- Understood Jivan Mukta, will I get Videha Mukti

Don't say :

- I don't want new Janma
- Understanding Mahavakyam = Relaxation
- Freedom from Janma obtained



Our Problem :

- Branti - Notion, I have Punar Janma
- No time I have rebirth, Samsara is refined definition of Jiva
- **Notion appearing because of Adhyasa - False superimposition on Atma**
- Branti Nivritti = Moksha

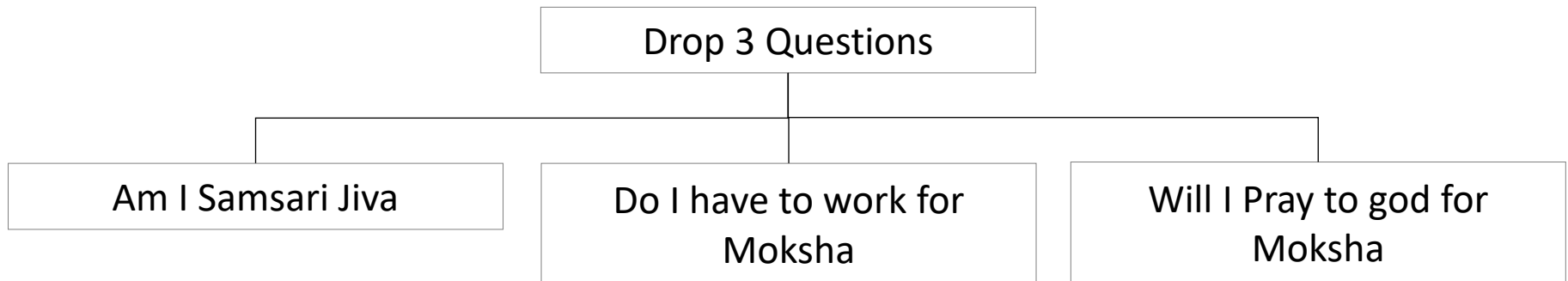
Notion :

- I am born, I should not be born again
- Removal of notion = Brahma Vidya Phalam
- Result of understanding is claiming freedom from notion
- We get this by understanding Mahavakya
- **Instruments of knowledge are different with 6 Pramanams**
- **Locus = Intellect always**
- With Brahma Vidya, delusion - I have Janma is not sustained

- If I am not Sukshma Shariram, who am I? Brahman

Asmakam Pratyaksham :

- **I am Brahman clear for Jnani**
- I am born, travel to different Sharirams, nivriti takes place
- If I have doubt regarding Punar Janma, then Mahavakya not understood
- Jnana karma Samuchhaya not possible
- Jnana Yoga - Karma Yoga - Possible
- Mind and Listening should improve
- Upasana, Karma should improve



- Daily raise and answer 3 Questions
- We are able to experience ever free Atma

Example :

- With torch light, look at rope clearly
- No snake superimposition

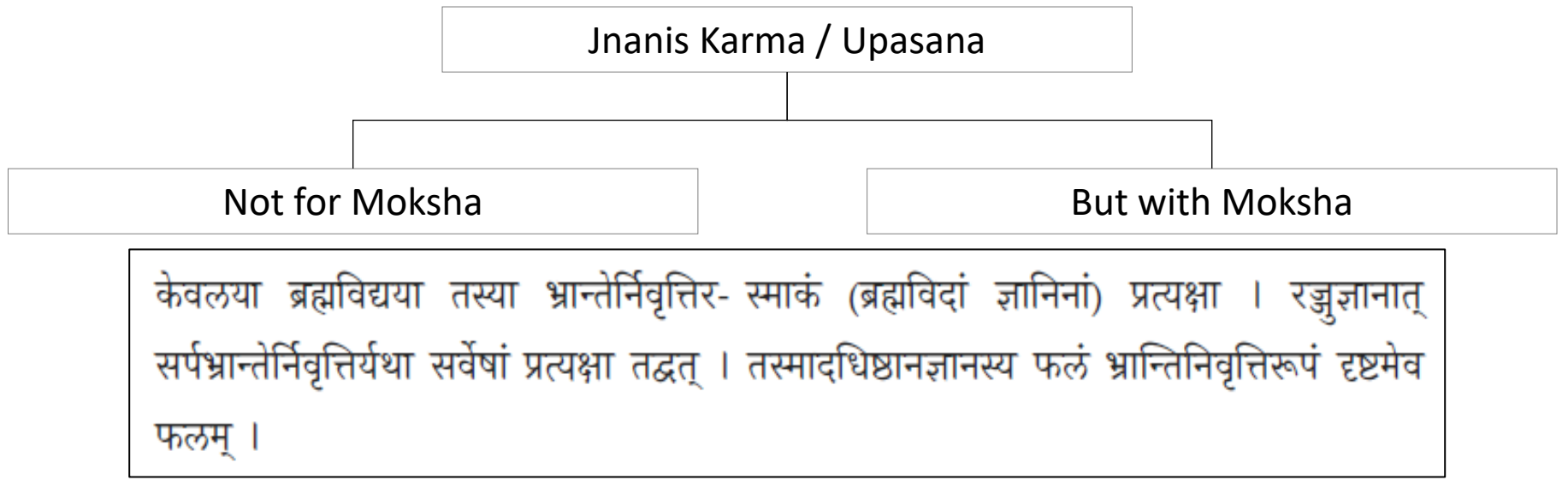
- Know rope alone exists = Branti Nivritti
- Know Brahman alone existence
- Ekam Eva Advitiyam Brahma alone exists
- Branti of world removed by Mahavakya Sravanam
- Can't have notion, there is a rope -snake -understand no snake

Can't say :

- Let us keep a safe distance as it is poisonous
- After knowledge, rope is ornament, world is an ornament I wear all the time
- Snake notion / World notion - Reality disappears in the wake of right knowledge of Brahman

<ul style="list-style-type: none"> • Adhishtana Jnanasya Phalam = Moksha
--

- Result of any Adhishtana jnana = Branti nivritti, elimination
- For Samsara Branti, Brahman is Adhistanam
- Adhishtana Atma - Brahma Jnanat, Branti Nivritti Rupa Phalam
- Benefit = Drishtam
- Aham Nitya Mukta Brahma Asmi
- Mithya Vyavahara, Mithya hunger, Mithya Biksha..., Vyavaharikam



- Jnana karma Samuchhaya Khandanam

Example :

i) Bird flying

ii) Sethu Darshanam :

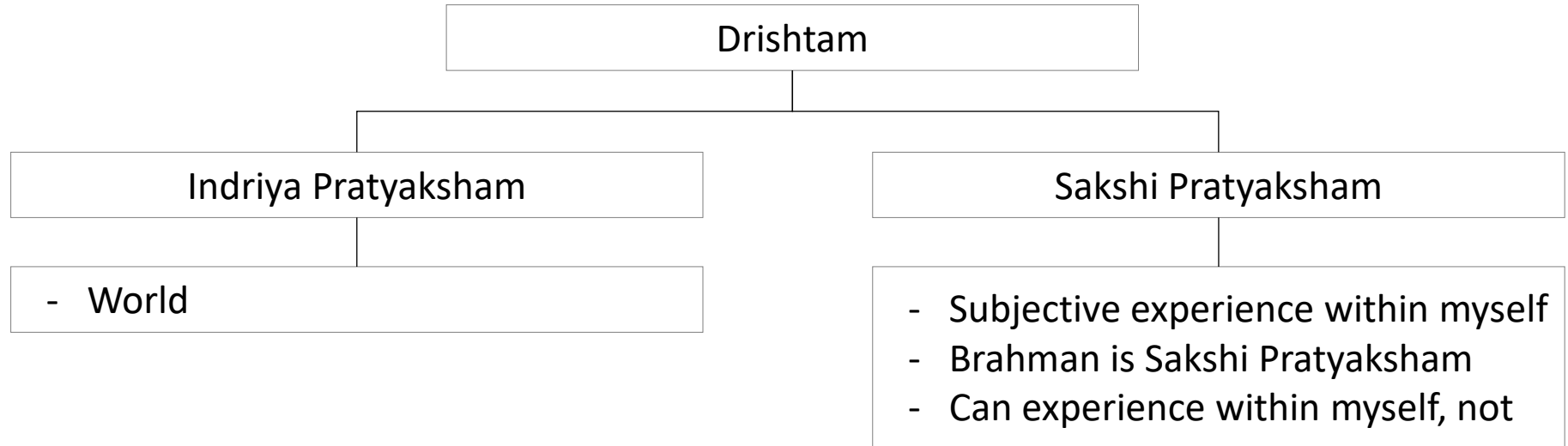
- Removes Papam, if associated with Karma - Discipline
- Samsara nivritti requires Jnanam and Karma

Refutation :

- Wrong example
- If benefit expected = Papa nivritti
 - = Adhrushtam, invisible
 - = Shastra Pramanam
- But Samsara Nivritti is Drishta Phalam, goes by Drishta Pramanam.

Example :

- Hunger experienced Directly
- Moksha experienced internally



- Eating removes hunger - No use chanting Sahasranamam, going to Shastra
- Eating Satve - Hunger Nivritti Sattva
- Eating Abava - Hunger Nivritti Abava
- Eating = Karanam for hunger Nivritti
- Drishta Vishaye - Drishta Pramanam

Example :

- **Removal of darkness through light**
- Don't require Shastra Pramanam

Samsara :

- **Not thing in the world**
 - **It is a conclusion I have made intellectually**
 - **I am Samsari is intellectual conclusion, internally known by me**
- Subjectively Drishtam by every student

It is replaced by :

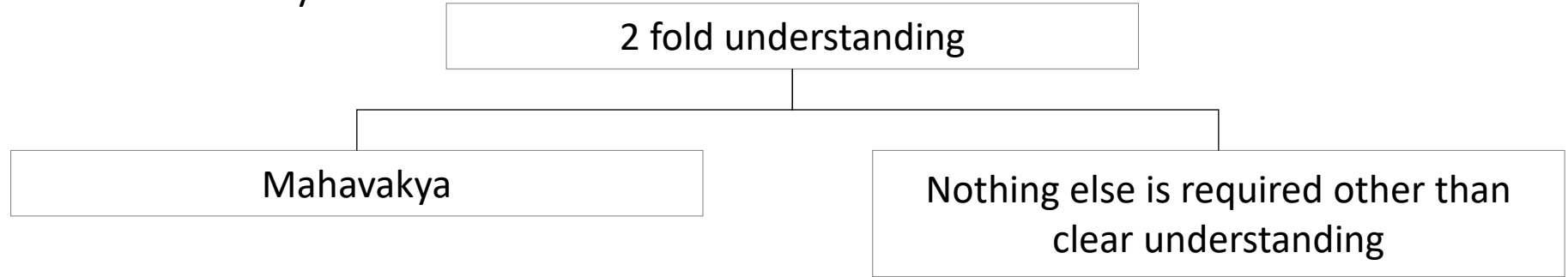
- I am Sakshi, Chaitanyam by knowledge of Shastra - Teaching
- Until teaching gone into intellect, notion not removed, Samsara continues
- Proof = There are many Mukta Purshas
- Jnani who confirm Samsara elimination and freedom
- Jnanam and Ajnanam known by Sakshi Chaitanyam, Birth - Death, good - Bad, ultimate Adhyasa

Very Close :

- Mind - Sakshi - Moola avidya
- I have studied Vedanta, understood Mahavakya, without any mystic Nirvikalpa, samadhi experience are free from Samsara
- Dharma, Artha, Kama, Moksha - Drishta Phalam not Adhrishtam
- Through Sravanam, Mananam, Nididhyasanam, I am able to confirm - I am free from Samsara
- That is experience of jnana

Guru :

- You will be free to claim - I am free from Samsara
- No mystic, samadhi experience required for Moksha, only Shastric Jnanam
- **I Don't have notion, I am Samsari, I got benefit of studying Vedanta**
- **Moksha = Drishta Phalam comes by mere understanding is experience of every Jnani**
- We don't need anything other than Jnanam - I am Sakshi, Brahman, through Mahavakya



दृष्टफलस्योत्पत्तिर्यावत्या सामग्र्या साध्यतया प्रत्यक्षेण प्रतीयते तावती सामग्री दृष्टफलस्य हेतुरित्युच्यते । यथा तुरीतन्तुवेमादिभिः पटस्योत्पत्तिः प्रत्यक्षेति तुरीतन्तुवेमादिकं पटस्य हेतुः । यथा च केवलभोजनेन तृप्तिरूपं फलं प्रत्यक्षमिति केवलभोजनमेव तृप्तिहेतुः । यथा वा केवलाधिष्ठानज्ञानात् भ्रान्तिनिवृत्तिः प्रत्यक्षेण प्रतीयत इत्यधिष्ठानज्ञानमेव भ्रान्तिनिवृत्तेर्हेतुः । यथा रज्जुज्ञानं भ्रान्तिनिवृत्तौ नान्यदपेक्षते तथा बन्धभ्रान्तेरधिष्ठानभूतनित्यमुक्ता- त्मज्ञानमपि बन्धभ्रान्तिनिवृत्तौ कर्मोपासने नापेक्षते ।

- **When dealing with Drishta Phalam Causes - Known by direct Pratyaksham, Shastra Pramanam not required**

- Conclude cause by experience
- Don't go to Shastra

- **I can know in my intellect, whether I am entertaining the notion that thought I am Samsari**
- **I am entertaining a thought, only I know**

- What is the proof that I have concluded I am a Samsari?

Proof :

- **I am seeking moksha even today**

Claim :

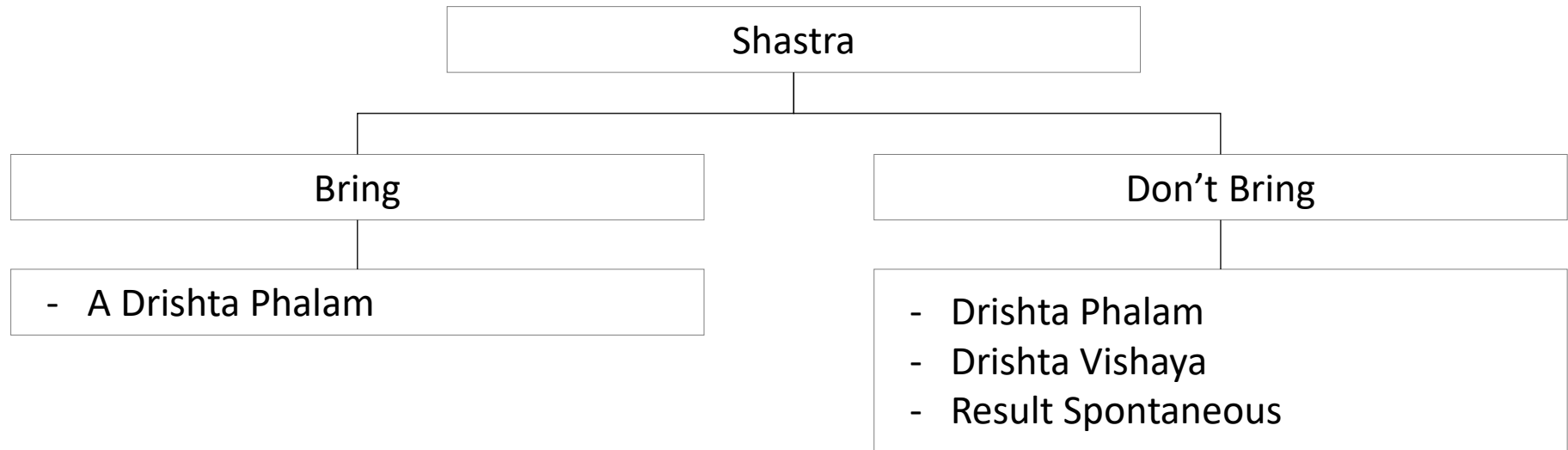
- I am Mumukshu not Jnani
- I go to Guru and ask for Samsara removal
- Pray to God seeking Moksha

Concluded :

- I am Samsari
- Does notion go away by Sravanam, Mananam, only Sishya has to judge.

Sishya tells Guru :

- I will no more disturb you for Moksha, I am Mukta Purusha, Brahma Asmi
- Until Sishya is able to drop seeking moksha, teaching continues
- **Once teaching works, Sishya will not say, I want Moksha**
- Drishta Phala Utpatti = 4 Factors, Samagree
- Direct experience, without going to Shastra



- Don't bring false religious sentiment for health issues
- Eat wrong food - Stomach pain

Don't say :

- Did not chant Vishnu Sahasranama
- Don't bring Adhrishta cause - Change food habits
- Don't introduce religion and philosophy

- Don't connect God and stomach pain

यथा तुरीतन्तुवेमादिभिः पटस्योत्पत्तिः प्रत्यक्षेति तुरीतन्तुवेमादिकं पटस्य हेतुः

- A fabric of cloth is woven with the help of few causal factors - Weaving table, Turi, Thread, Vema - Moving instrument
- Cause is Pratyaksham, Shastram required

यथा च केवलभोजनेन तृप्तिरूपं फलं प्रत्यक्षमिति केवलभोजनमेव तृप्तिहेतुः

- By earing, hunger goes
- Karya - Karana Sambandha Prathyaksha Pramana Siddhaha, Shastram Na Apekshitam
- **When there is something superimposed because of the Adhishtanam, any misconception is removed by removing the cause of misconception (Ignorance) and revealing it by knowledge of a fact**
- By knowledge of Substratum, Branti Nivritti
- Don't require Shastra

Example :

- Rope - Snake no Karma Samuchhaya is required

Branti :

- I am bound to this body, mind and therefore I take myself to be the individual Personality.
- I am Samsari is Branti

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13- 3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

How do you say - I have Dukham, sorrow?

- I am Samsari, I am sorrowful is delusion, misconception of the mind, Tamo Guna
- I intimately experience sorrow because of events in the family
- I am Samsari = Dukham

Vedanta :

- This is delusion
- Sorrow is attribute, Gunaha, belongs to Noun substance - Mind
- In sleep, Mind substance disappears, sorrow gone

Mind	Sorrow
<ul style="list-style-type: none"> - Comes - Goes 	<ul style="list-style-type: none"> - Comes - Goes

- **Experienced sorrow belongs to experienced mind which is Anatma - Subject - Subject to arrival - Departure**

- Vedanta admits - Mind has sorrow, I don't have sorrow
- Remove sorrow from mind

Subject of Vedanta :

- **Am I affected my sorrow or not**
- Anatma issue = Sharira Trayam, Avastha Trayam
- If body is sick, go to doctor, Vyavaharika Satyam
- Spiritual level, realm, higher like dream - waking, waking - Atma
- Raaga - Dvesha - Ahamkara - Mamakara problem = Different issue
- Vedanta discusses one issue : Am I sorrowful
- I am sorrowful is wrong conclusion, confusion, misconception, Error, Adhyasa, because I am observer consciousness, pure Chaitanyam
- I have transferred mental sorrow to me the observer consciousness

I Observer	Ahamkara
<ul style="list-style-type: none"> - Satchit Ananda - Sakshi Brahman - No Sorrow Ever 	<ul style="list-style-type: none"> - Ever Sorrowful - One body - Mind complex - Mithya, Vyavaharika realm

↑
See self as
Satyam

↑
Vedanta : See
Mithya as Mithya

- Understand Satyam = Myself not affected by Mithya world
- Many Mithya can't be solved, some can be solved
- When maya comes, remember

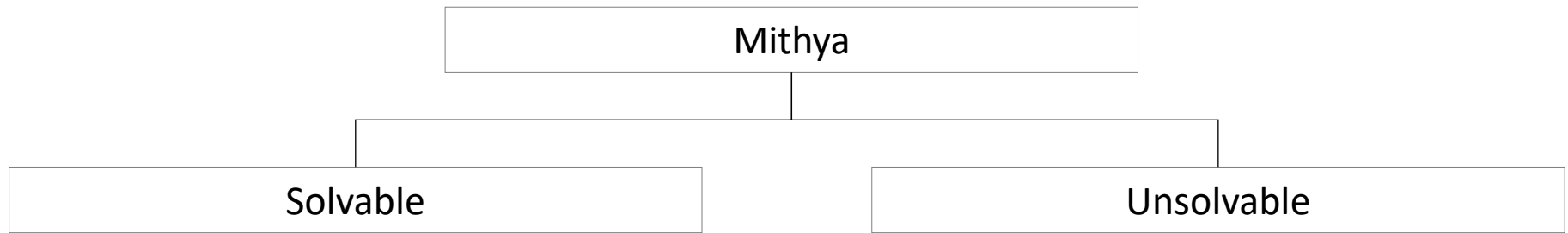
Gita - Chapter 2 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- Endure unsolvable problems



- Vedanta not dealing with Mithya
- You are Adhishtana of Mithya
- You don't have sorrow, Samsara is 3 Periods
- Learn to Practice 'I am Samsara Rahita Atma through Sravanam, Mananam, Nididhyasanam
- Learn to claim, I am Samsara rahitaha Even when body is going through Corona injection fever
- I am samsara Rahita Brahman, reality behind the world
- **Adhishtana Bute = I am Nitya Mukta Jnanam does not require any Karma**
- Na Apekshate - Does not require Karma, Upasana